INDIAN MINERAL INDUSTRIES LIMITED

22/1 DUM DUM ROAD

CALCUTTA 2

a quarterly on Jainology

Jain Journal



JAIN BHAWAN
CALCUTTA

VOL. III APRIL 1969 NO. 4

Mahavir Jayanti Special Number on
Jainism through Space & Time

Rupees Two

All contributions, which must be type-written, and correspondence regarding contributions and book-reviews should be addressed to the Editor, Jain Journal, P-25, Kalakar Street, Calcutta-7.

For advertisement and subscription please write to the Secretary, Jain Bhawan, P-25 Kalakar Street, Calcutta-7. Subscription for one year : Rs. 3.00. Foreign : Rs. 7.00. Single copy : Re. 1.00.

Published by Moti Chand Bhura on behalf of Jain Bhawan from P-25 Kalakar Street and printed by him at The Technical & General Press, 17, Crooked Lane, Calcutta-1.

Editor : Ganesh Lalwani

Plates :

May it be well. Success through the adorable Vardhamana, a tirthankara by his own merit, an embodiment of the nectar of the peace of acquired *siddhi* (the fruit of penance), refuge of both the upper and lower worlds, himself all things movable and immovable, by his own energy pervading the worlds of both mind and matter ; having obtained inconceivable greatness and supreme honour throughout the world, having acquired the great arahantya in the group of worthies who have become, tirthankaras : moreover whose undisputed (and indisputable) doctrine, overcoming those of the other disputing texts, is supreme in Sri Visala and a security to the world.

from Rock Inscription at Sravana Belgola date (?) about 100 B. C.

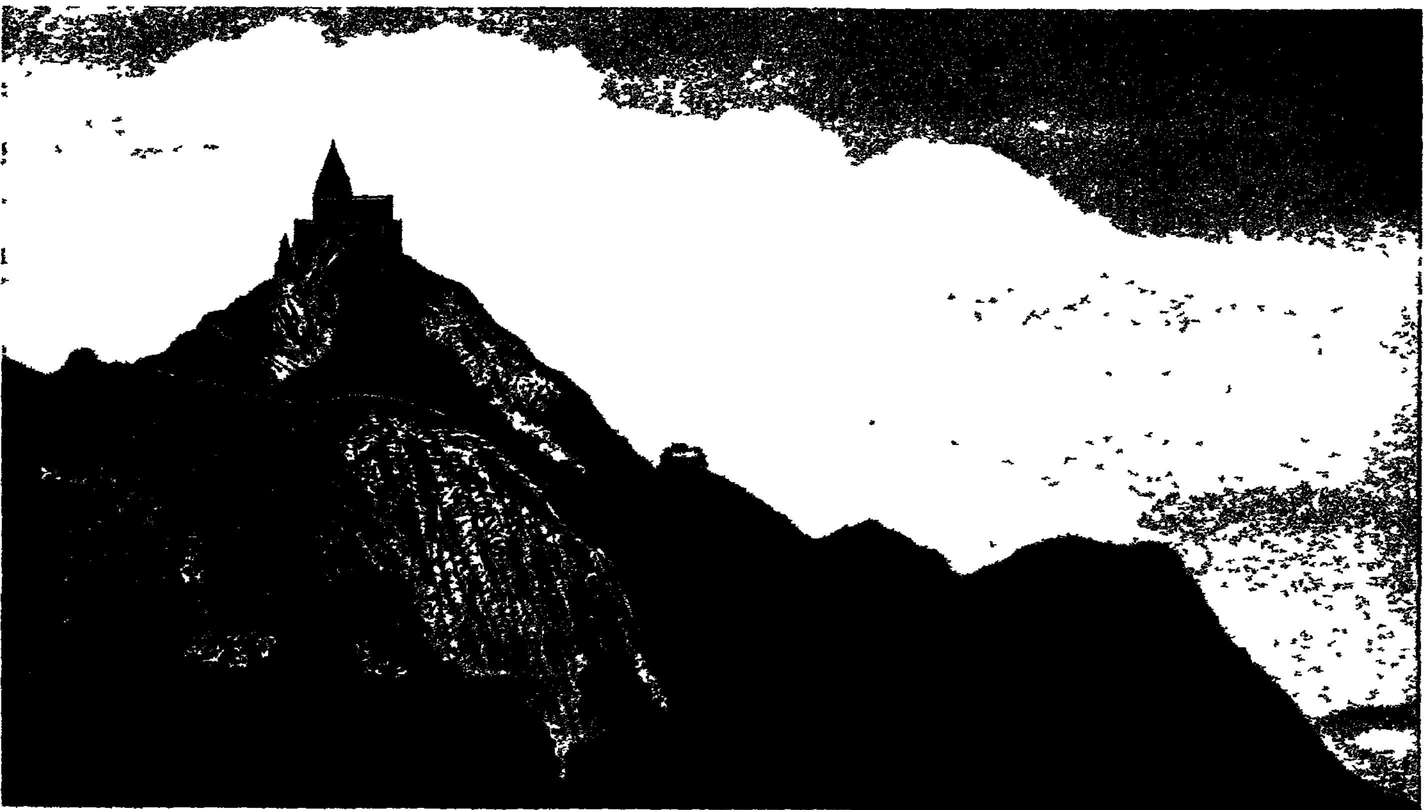
OURSELVES

This special number of the *Jain Journal* on the occasion of the Mahavira Jayanti presents a panoramic view of Jainism over space and time as it is extant, despite all vandalism by man and ravages of nature, in the solid, semi-broken and delapidated stones—images, mounds, monasteries, columns caves or temples—that are scattered throughout the sacred dust of Bharatavarsa, and as has been recorded in the works of a wide range of scholars who are being duly acknowledged in the end.

Apparently, this has been a hard and strenuous enterprise for which the editor claims no perfection. He is conscious that not all that could and should have been said about the heritage of Jainism has really been said within the few pages that follow. The limitation has been two-fold. One limitation has been imposed by the time-factor in which the whole thing had to be searched, collected, compiled and seen through the press but much more serious has been the second limitation in which not all that perhaps is the best existing record on Jainism could be mobilised. Though the best may be yet to come, within the aforesaid limits, no effort has, however, been spared to present what could be the best for the reader's consumption. Doubtless, a complete account of the Jaina heritage would fill up several volumes running into thousands of pages rather than being exhausted in about a hundred as in the present case. In fact, for the entire period of pre-history and history of India upto the advent of the Turko-Afgans at least, if not also for the later period, to the existing Hindu view of the state of things, there may be an equally, if not more, effective, fascinating and instructive Jaina version. Some Jaina scholars have attempted it piece-meal; but these enterprises, though commendable as pioneering efforts, are more a product of sentiment than of scientific outlook. Hence more research is needed and still

more of a truly historical outlook, not only to recover but also to extricate the Jaina from the Hindu and to place the whole thing in proper perspective. The big celebration that is coming within a few years of the completion of 2500 years of the birth of Lord Mahavira may be a suitable occasion for the release of such a comprehensive work if in the meantime it can be prepared under proper leadership. Now if such a thing of our dreamland ever transforms into an earthly reality, for which scholars in general and Jaina scholars in particular need make a painstaking effort, even the Indian history will assume a more consistent and coherent look than it has at this moment and certain of the anomalies that are either a disputed territory or are inexplicable because they are either contradictory or confusing will melt away.

The Jainas today are a small community in this country which may reasonably be called a minority and yet when minorities are usually referred to,—the Muslims, the Sikhs, the Christians, the Buddhists, the Parsis,—the Jainas are scarcely remembered or mentioned, as if they are a remote offshoot of the dominant Hindu majority. For this neglected treatment the maximum responsibility must be borne by the Jainas themselves who though a minority now were not always so. As the evidence of stone presented in the following pages shows, the sramana culture had been widespread all over the country and beyond its borders and could not have been the handiwork of a neglected minority. Then at a certain phase there came a decline, a nemesis, as it has done to at least two dozen cultures during the known history, in which the Jaina things were transformed and mutilated, the Jaina culture reduced to the dust. It is thus not rare to find the Jaina icons passing for the Hindu, a Jaina tirthankara on the Mohenjo-daro seal passing for the Hindu god Pasupati (Lord of the Beasts), or an image of Parsva with a serpent hood being worshipped as the goddess Manasa. There are innumerable instances where a whole Jaina temple along with the deity has been converted into Hindu and there are similarly innumerable instances where the rage of the Saivas had turned Jaina images into pebbles and scattered them all over the landscape. It is from the dust that these evidences of stone speak today. One need have the eyes to see them, the ears to listen to them and the mind to establish communion with them. It is the same story of the meeting of two cultures, the same drama enacted on the soil of this land. The story contains the tale of destruction, devastation and conflict, but in the midst of all these there must have been some cooperation, some toleration, some understanding without which perhaps the sramana culture would have been totally extinct. It is necessary to resuscitate the lost story.



Parsvanatha Temple, Parsvanatha Hill, Bihar

—Indra Dugar

JAINISM IN BIHAR

Bihar has a very great role in the story of Jainism. The last *Tirthankara* of Jainism was Vardhamana, also called Mahavíra, who was born on the soil of Bihar. His father was Siddhartha, the Natha-vansi Ksatriya chief of Kundalapura[1] in Videha, which stands now identified with Kundalapura near Nalanda in Patna district. Vardhamana Mahavira led a domestic life till his thirtieth year. Then he took *dikṣā* and practised austerities for twelve years. He obtained *kevala jñāna* at the age of fortytwo. He continued in his *kevala jñāna* for another thirty years and obtained *nirvāṇa* at seventytwo years at Pawapuri in the district of Patna.

A common mistake has been made by some of the recent writers in holding that Jainism was born because of discontent against Brahmanism. This wrong theory originates because these writers have taken Vardhamana Mahavira as the founder of Jainism. This is not a fact. It is true that historicity of the other *Tirthankaras* lies buried in the lap of hoary times long before history came to existence, but at least there is a certain amount of historicity regarding Parsvanatha, the twentythird *Tirthankara*. The creed had already originated and spread and Mahavira propagated it within historic times and that is probably the reason why this mistake has been made.

Not much research is possible in the pre-historical age as to the role Bihar played in the story of Jainism but some of the ancient Jaina scriptures mention that Jainism had been preached in Magadha (Bihar) by Lord Rsabha at the end of Stone Age and the beginning of Agricultural Age. At that remote period Magadha was separated from the rest of India by Gangasagara. The ancient history of Nepal bears this out also.

It is from the land of Bihar again that the fountain of Jainism spread its influence in Mahavira's time to the different parts of India. Many of the chiefs in different parts of India were converted to Jainism. The grand-son of Asoka, Sampriti, was converted to the creed and spread the gospel of Jainism not only in different parts of India, but even in the distant land of Afganisthan. There is no doubt that tenets of Jainism had spread far and wide more because of their human appeal. Among the kings of Bihar who followed Jainism mention may be made of Srenika (Bimbisara), Kunika (Ajatasatru), Cetaka, Jitasatru, Nandivardhana, Candragupta, Sampriti and Salisuka.

The creed has left a large number of antiquities in the land of Bihar. Many of them are now in ruins. A large number of them have been converted into objects of pilgrimage and worship by the orthodox Hindus. A large number of Jaina antiquities and figures are accepted by mistake as Buddhistic in origin.

In spite of all this, Bihar is still very rich in Jaina antiquities. The temples on Parsvanatha and Kuluha hills in Hazaribagh district, the shrines at Pawapuri and Rajgir in Patna district, Manbhum, Singhbhum, Sahabad, Bhagalpur and other districts are sacred spots for the Jainas and important places of visit by men who have an antiquarian interest in them. Many neglected Jaina statues, relics and pieces of architecture scattered all over the state of Bihar remind us of the glorious heritage. The Saraks in Singhbhum district had not only colonised the district, but were the pioneers in smelting iron and copper ore in Singhbhum.

The Jainas, although in a minority in Bihar today, are in the forefront in trade and business. The heritage of the Jaina shrines has been enriched by quite a few of them in different parts of Bihar. Among the modern Jaina temples particular mention could be made of those at Ranchi, Purulia, Lachwar (Monghyr). Gunawah near Nawadah, Gaya, Arrah, Hazaribagh and Bhagalpur.

In this way the torch of Jainism which was lit up in Bihar from the time of Rsabha, has been kept burning in the state of Bihar. It may be mentioned that Bihar was the place of birth for three of the *Tirthankaras*. Sitalanatha was born on Kuluha hill, Munisuvrata, the twentieth *Tirthankara*, was born in Rajagrha, the twentyfirst *Tirthankara*, Naminatha was born in Mithila. Bihar is also the place where twenty *Tirthankaras* had attained their *nirvana* at Parsvanatha hill. These *Tirthankaras* were :

Ajitanatha	second
Sambhavanatha	third
Abhinandana	fourth
Sumatinatha	fifth
Padmaprabha	sixth
Suparsvanatha	seventh
Candraprabha	eighth
Suvidhinatha	ninth
Sitalanatha	tenth
Sreyamsanatha	eleventh
Vimalanatha	thirteenth
Anantanatha	fourteenth

Dharmanatha	fifteenth
Santinatha	sixteenth
Kunthunatha	seventeenth
Aranatha	eighteenth
Mallinatha	nineteenth
Munisuvrata	twentieth
Naminatha	twentyfirst
Parsvanatha	twentythird

Besides this, Vasupujya (the twelfth *Tirthankara*) attained his *nirvāṇa* at Campapuri (Mandara hill in Bhagalpur district). It has been mentioned before that the last and twentyfourth *Tirthankara*, Mahavira, had obtained his *nirvāṇa* at Pawapuri in Patna district. There can be no doubt that Bihar is naturally the most sacred place for the Jainas all over India.

The role of Bihar in the history of Jainism has, in a way, been summed up by Dr. B. C. Law in the following words.

"Anga-Magadha, the territories of the Vrji-Licchavis, and Mallas, and the kingdom of Kasi-Kosala are mentioned as the places which became the scene of wanderings of Mahavira and activities of his Nirgrantha followers in the Buddha's life-time. The Buddhist texts specifically mention Rajagrha, Nalanda, Vesali (Vaisali), Pava, and Savatthi (Sravasti) as places where the activities of Mahavira and his immediate followers were concentrated. These texts clearly mention Vesali as the place where the religion of Mahavira found its staunch supporters among the Licchavis."

At another place while discussing the places where Mahavira spent the rainy seasons since he had renounced the life of a house-holder Dr. Law refers to the list in the *Kalpa Sūtra* and mentions as below :

"Taken in order, the places stand in the list as follows :

1. Asthigrama first rainy season
2. Campa and Prsthacampa next three rainy seasons
3. Vaisali and Vanijyagrama next twelve rainy seasons
4. Rajagrha and Nalanda next fourteen rainy seasons
5. Mithila next six rainy seasons
6. Bhadrika next two rainy seasons
7. Alabhika next one rainy season
8. Panitabhumi next one rainy season
9. Sravasti next one rainy season
10. Papa last rainy season.

According to the commentary on the *Kalpa Sūtra*, Asthigrama was formerly called Vardhamana. It would perhaps be more correct to say that Asthigrama was the earlier name of Vardhamana (modern Burdwan). But none need be surprised if Asthigrama was the same place as Hathigama (Hastigrama) which lay on the highroad from Vaisali to Pava.

Campa was the capital of Anga, which after many vicissitudes of fortune in its war with Magadha, was conquered in Mahavira's time by Srenika Bimbisara and permanently annexed to Magadha. Anga of the Sanskrit epics comprised modern districts of Bhagalpur and Monghyr and extended northwards upto the river Kosi. Its capital Campa was situated on the river of the same name and the Ganges at a distance of 60 *yojanas*. Its actual site is probably marked by two villages of Champanagar and Champapur near Bhagalpur.

Prsthacampa must have been a place not far from Campa. One of the Pali *Jātakas* mentions a town, known by the name of Kalacampa and situated in the kingdom of Anga.

Vaisali (modern Besarh in the Muzaffarpur district of Bihar) was the chief seat of Government of the Vrji-Licchavis in Mahavira's time, and Vanijyagrama was a centre of trade in the suburb of Vaisali.

Rajagrha (modern Rajgir) was the capital of Magadha in Mahavira's time. It was guarded by five hills, called Isigili, Vebhara, Pandava, Vepulla and Gijjhakuta. The *Mahābhārata* gives the names of the five hills as : Vipula, Vaibhara, Varah, Vrsabha and Rsi.[3]

Nalanda, which is described in the *Kalpa Sūtra* as a suburb (*bāhirikā*) of Rajagrha, was situated on the highroad from Rajagrha to Vaisali, at a distance of one *yojana* from Rajagrha. It is identified with modern Bargaon, 7 miles to the north-west of Rajgir in the district of Patna.

Mithila, which was the capital of the once prosperous kingdom of Videha, stood as the chief seat of Government of the Videhas. It is identified by tradition with modern Janakapura, a small town within the Nepal border, north of which the Muzaffarpur and Darbhanga districts meet. Videha may be identified with Tirabhukti (modern Tirhut).

Bhadrika, which is the same name as the Pali Bhaddiya, was an important place in the kingdom of Anga.

Alabhika, which is the same name as the Pali Alavi, is identified by Cunningham and Hoernle with Newal or Nawal in Unao district in U.P., and by Nandalal Dey with Airviwa, 27 miles north-east of Etawah.

Panitabhumi, which is the same name as the Ardhamagadhi Paniyabhumi, was a place in Vajrabhumi, a division of the pathless country of Radha.

Sravasti, which is correctly identified with Sahet-Mahet on the south bank of the river Rapti, was the flourishing capital of the kingdom of Kosala in Mahavira's time. It was situated on the highroad from Vaisali, Pava, and Kapılavastu to Kausambi, Ujjayini and Pratisthana.

Papa, which is the same name as the Pali Pava, was one of the chief seats of Government of the Mallas. It was in Mahavira's time one of the halting stations on the high road from Vaisali to Kusinara and Kapilavastu."

It will be seen that excepting Asthigrama, Alabhika, Sravasti and Papa, all other places are within Bihar.

Parsvanatha Hill—Parsvanatha hill in Hazaribagh district is admittedly the most sacred spot for the Jainas. The temple of Parsvanatha at the summit could be seen from the distance of many miles. There are two routes to Parsvanatha. There is one route from Nimiaghat (also known as Isri Bazar) to the top, one mile of which is motorable and the rest is a climb of five miles. The other route is from Madhuvana which runs to about six miles. The easier way is from Madhuvana where there are Jaina temples.

According to the archaeologists, the existing temple edifices do not date beyond 1765 A.D. This is not surprising and does not conflict with the hoary antiquity of the place. The Jaina temples are pulled down and rebuilt by the Jainas quite unlike the attitude of the Hindus. So it is certain that the present edifices are comparatively recent and were substituted for edifices which must have existed before.

Kuluha Hill—Kuluha hill is in Chatra subdivision of Hazaribagh district. It is now approachable by a good motorable road which branches off from near Dhobi on the Grand Trunk Road, or by a direct road from Chatra. It is the birthplace of Jaina *Tirthankara* Sitalanatha. But the importance of the place for the Jainas was almost lost. Mr. Nandalal De, who visited the hill in June 1899 took the ancient remains in the hill to be exclusively Buddhistic. Dr. Stein rightly established that the antiquities on the Kuluha hill were Jaina in origin. He

writes, "Inside (the grotto) is a well-preserved image of the *Jina* Parsvanatha, seated and surmounted by the usual snake-hood. Close to the west of this is another small grotto containing a seated *Jina* in the conventional posture. As the *cinha* engraved on the pedestals is effaced, the *Jina* intended cannot be ascertained."

Jaina antiquities in Manbhum—It is now almost forgotten that the district of Manbhum in Chotanagpur division of Bihar had once been a great centre of Jainism. Probably in no other district in India could be found more ancient Jaina antiquities lying in neglect than in Manbhum. Manbhum was the district through which one had to pass while going from Bengal or Bihar to Utkal or Orissa.

It will be remembered that Jainism as a creed had once a very great hold on Orissa. The antiquities in Khandagiri caves in Orissa are unique specimens of Jaina antiquities. The famous Jaina king Kharavela of Orissa came upto Barabara hills in Gaya where he had left his impress. Manbhum was the via media through which the contacts between Bihar and Orissa were maintained. This may be one of the reasons why there are so many Jaina antiquities scattered all over the district of Manbhum.

Hiuen Tsang, the Chinese traveller in India in the 7th century A.D., mentions that he came across a province which he called 'Safa'. General Cunningham mentioned that Bara Bazar of the Barabhum Pargana in Manbhum district was the headquarters of this Safa province. Mr. Hibert, however, identifies Dalmi, which is near Patkum as the capital of Safa province. There are some ancient remains which are clearly of Jaina origin at Dalmi.

Tradition ascribes to Lord Mahavira having visited the province of Safa when he was on tour for the spread of his cult. It is said that the aboriginals who were in an overwhelming majority in the Safa province were not very keen to listen to or follow Mahavira and that he was even molested by them. But undaunted, Lord Mahavira went about preaching his cult and ultimately his sense of sobriety and saintliness touched the heart of the tribal population and many were converted to Jainism.

Balarampur, commonly known as Palma Balrampur, a village about four miles from Purulia, is on the bank of river Kasai. There is a temple at Balarampur in which there are a number of Jaina images some of which are clearly of the Jaina *Tirthankaras*.

At Boram, a big village situated four miles south from Jaipur railway station, there are three temples in ruin which are said to be constructed by the *srāvakas* or the lay Jainas. These three temples are identical in design. These temples have Jaina images and were originally Jaina shrines. To the south about a mile away from Boram there is a shrine where there are images in nudity. The shrine is now taken to be a Hindu temple.

Chandankiari, another village a few miles away from Purulia, the headquarters of Manbhum district, is the place where a large number of Jaina antiquities were found. The collection in Patna Museum of the images of the Jaina *Tīrthankaras* that were found in Chandankiari makes one of the finest collections of the Jaina antiquities in India. The workmanship is delicate and superb. They are all of the 11th century A.D. There are two other villages within five miles of Chandankiari, namely, Kumhri and Kumardaga, where also there are some old Jaina images.

Among the other old Jaina remains in Manbhum district, particular mention need be made about the Jaina temples and sculptures at the small village of Pakbira, twenty miles north-east of Bara Bazar. Besides these temples there are also some mounds which may be the remains of either big temples or may be the remains of *stūpas*. Jaina tradition is also clearly visible in the remains of a few big tanks and in their vicinity of a few more mounds. It is a pity that the temples and the scattered antiquities have been allowed to decay. Excavations may have revealed an important phase of Jaina culture.

In the neighbouring village of Budhpur there are a number of images which are worshipped once annually in the course of a year. Some of the images are Jaina specimens. Some of the images have been removed by individuals.

At another small village Darika, three miles to south-west of the ruins at Chechgaongarh, there are also a number of old ruins, tanks, mounds and cells which are clearly of Jaina origin. Beglar had noticed here a Jaina statue in black basalt.

At Charra, about four miles from Purulia, the district headquarters of Manbhum, there are some ruins of old temples. Some of the temples are clearly Jaina in origin. There are numerous votive *caityas* with mutilated figures of the Jaina hierarchs. In the neighbouring village Bhangarh two broken pieces of an image were found and a

third piece was brought out from among a heap of old bricks and pieced up. The image was found to be a fine specimen of Rsabhadeva.

The next important group of Jaina shrines in ruins are found at Dulmi, twentyfive miles west of Bara Bazar. Dulmi is a small village on the banks of Suvarnalekha river. There are numerous mounds, some of stone and others of bricks. The Jaina temples are all exclusively at the extreme north end of what was probably the old city.

A few miles from Dulmi is the small village of Deoli. There is a group of old temples at Deoli and they all appear to have been Jaina. Research and exploration in this area are bound to bring out more relics. When Beglar visited Suissa, a village near Deoli, he found under a banyan tree a collection of statues some of which are Jaina. It is a tragedy that neglect has encouraged vandalism and some of the figures Beglar saw do not exist at the site now.

There are several other villages which were not noticed by Beglar but which evidently had exclusive Jaina images. One of the most important of such villages is Karcha about six miles from Purulia. There are a large number of Jaina statues and five ancient mounds, the excavation of which is likely to yield fruitful results. At Bhavanipur, which is about one mile to the east of Karcha, an image of Rsabhanatha has been found. Besides it, under another tree, some other images including that of Padmavati and Dharanendra are found. The image of Dharanendra and Padmavati is now taken to be of Hara-Parvati.

Another such village is Anai about three miles from Karcha, on the river Kasai. Nearabout Anai village there are other ruins of brick-built old temples. The village of Bauridih near Ladurka on Purulia-Hura road has recently yielded five Jaina images. It is a very significant fact that even the most casual observer while going along Purulia-Hura road will be seeing Jaina images lying scattered in almost every village on this road.

Katrasgarh which is now so very important for collieries was once the seat of Jaina culture. Within half a mile to the south of Katrasgarh railway station on both the sides of the river Damodar there are a number of neglected ancient Jaina images.

At Chechgaongarh in Dhanbad on the banks of the river Damodar there are a number of ruins and temples. Beglar visited this area also

and in his report holds "these were Jaina or *śrāvakī* temples". That this area was at some time under the Jaina influence is also shown by the find of some Jaina statues on the neighbouring villages of Bilonja.

Strangely enough Manbhum is a district where there are Jaina antiquities in abundance lying exposed and neglected. The more one enquires the more relics come to one's knowledge. The little known village Pabanpur in Barabhum Pargana was obviously an important Jaina centre in olden times. There are a number of ruined temples and broken images. On all the sides of the temple there are damaged images of the *Tīrthankaras*. Another small village Par at a distance of four miles from Anara railway station has also certain Jaina antiquities but there has not been any exploration of the area.

Jaina antiquities in Singhbhum—The cult of Jainism had spread into the interior of the district of Singhbhum in Chotanagpur. In this area they came to be known as *śrāvakas* or the Saraks. O'Malley observes in the *District Gazetteer of Singhbhum* (1906) : "The name Sarawak, Serak or Sarak is clearly a corruption of *śrāvaka*, the Sanskrit word for a hearer, which was used by the Jainas for the lay brethren, i.e., Jainas engaged in secular pursuit, as distinguished from *yati*, i.e. priests or ascetics. It appears probable that the latter remained in Manbhum, where several Jaina temples have been found while the *śrāvakas* or lay Jainas penetrated the jungles, where they were rewarded with the discovery of copper, upon the working of which they must have spent all their time and energy."

The influence of the Jainas in the district of Singhbhum is also borne out by many existing ancient relics at Benusagar and other areas. Similar *stūpas* or mounds of earth are also seen at Kesangarh, a village situated south-west of Lalgarh in the extreme south-east of Kolhan. There is another small village Ruam in Dhalbhum situated two miles south-west of Mahulia. There are some old remains at Ruam consisting of a mote, tanks, and accumulation of ancient copper slag and all these indicate a township at one time. Regarding Ruam, O'Malley mentions : "It contains some remains which probably mark a former settlement of the *śrāvakas* or lay Jainas."

The reason as to how Jainism had struck deep roots in Singhbhum is not far to seek. Along with Manbhum this district borders Utkal or Kalingadesa (Orissa). There were recognised ancient trade routes between Utkal and these two districts. Singhbhum was also included in the Empire of Kharavela, the great Jaina Emperor of Orissa. Orissa

had been a great Jaina stronghold from the days of Mahavira Vardhamana, who had personally preached his religion in Kalinga. It is said that Mahavira went to Kalinga as the king of that country was a friend of his father. In the Jaina treatise of *Ācārāṅga Sūtra* there are ample references to Vajjabhumi and Subbhabhumi, the original forms of Bhanjabhumi and Sinhabhumi (Singhbhum). There should be no wonder that there are ample relics of Jainism scattered in Manbhum and Singhbhum districts.

Jaina antiquities in Gaya—The district of Gaya in Patna division is also closely associated with Jainism. Gaya district adjoins Patna district with Rajagrha, Nalanda, Pawapuri and Pataliputra which have important Jaina relics. Even at Buddha Gaya, there is a Jaina shrine. The Jaina relics in Gaya district are scattered.

The Brahmayoni hill to the south of Gaya town has a small figure with a horse on the pedestal, which General Cunningham believed to be most probably a statue of Sambhavanatha, the third *Tirthankara.* Horse is the *cinha* of the *Tirthankara* Sambhavanatha.

The Barabar hills about 19 miles by road to the north of Gaya has a series of delicately excavated caves. The caves are usually associated with the Ajivikas, who were taken to be closely associated with the Jainas. Kharavela came upto the Barabara hill on the wake of a campaign. Thus Barabara hill was a landmark which had to be reached by a Jaina king. Kharavela would not have done so if the Barabara hill was not a seat of Jainism.

Another important place is Gunawa or Gunwad about two miles from the railway station of Nawada on the road to Bihar-Baktiarpur. It is held by some that Gunawa is a place where Gautama, the chief disciple of Mahavira attained his *nirvāṇa.* Others consider that Gunawa is a place which Gautama had often visited but he attained his *nirvāṇa* on Vipulagiri hill at Rajgir At Gunawa stand temples dedicated to Kunthunatha, Vasupujya and Parsvanatha set up at different periods. There is *caraṇa-cinha* of Gautama Svami and a Jalamandir.

The distant subdivision of Aurangabad in Gaya district bordering Sahabad district has a number of Jaina relics. At Pachar Pahar two miles south-east of Rafiganj there is a cave and a large statue of Parsvanatha and other smaller images. Another important place for the Jainas is Sravak hill situated three miles away from Rafigunj. There is a cave in the hill with a beautiful figure of Parsvanatha.

Jaina antiquities in Sahabad—A number of ancient antiquities identified to be of the 6th century A.D. to 9th century A.D. have been excavated from Chausa in Buxar subdivision. These antiquities include about twenty images of Jaina *Tīrthankaras*, and a *dharma cakra*. The find of these relics definitely indicates that the district of Sahabad was important from Jaina point of view in the 6th century A.D. It may be mentioned here that *dharma cakras* have so far been found only in such places where Jainism had its stronghold. They are rare finds.

Masarh, a village six miles west of Arrah, is also another place where some ancient Jaina antiquities have been found. This place was visited by Hiuen Tsang who has referred to the place as Mapasolo and mentions in his account that he found there a temple of Parsvanatha with eight Jaina images. The temple and the relics seen by Hiuen Tsang have now disappeared. Some Rathor Jainas of Marwar had settled at Mesarh in the 14th century A.D. and an inscribed Jaina image bearing the date of 1386 could be seen at Masarh. There is another Parsvanatha temple constructed in V.S. 1819.

The town of Arrah, the headquarters of the district of Sahabad, has a number of Jaina temples some of which are old and some are modern. At Dhanpura, a suburb of Arrah town there are several shrines of the Jainas. In all there are fortyfour Jaina temples in Arrah and its suburbs and one in Dalmianagar.

Jaina antiquities in Bhagalpur—The ancient Angadesa comprised of the present districts of Bhagalpur and Monghyr. Angadesa along with Magadha and Kasi-Kosala were the areas particularly visited by Mahavira. According to the list in *Kalpa Sūtra* Mahavira had passed three rainy seasons at Campa, which was the capital of Anga. During Mahavira's time Bimbisara conquered Anga and annexed it to Magadha. The capital Campa is identified with two villages of Champanagar and Champapur near Bhagalpur, the headquarter town of the district. Even a casual visit to the area replete with mounds and high earthen walls will suggest that this riverine area is ancient.

Mandara hill in Bhagalpur district was the place where the twelfth *Tīrthankara* Vasupujya attained his *nirvāṇa*. Besides the temple there are other Jaina relics on the top of the hill.

Karnagarh hill near Bhagalpur has also several ancient Jaina relics. The story is that the prince Karan of Campa had embraced Jainism and helped in the propagation of the faith. There is a Jaina *vihāra* towards

the north of the ancient fort. This area if explored may lead to possible discoveries of many other Jaina relics.

Jaina antiquities in Patna—Pataliputra or Patna figures very prominently in Jaina literature. During the time of Mahavira Vardhamana Magadha was the centre of Jaina religion. At later period, Pataliputra was also the scene of activities of great Jaina scholars like Bhadrabahu and Sthulabhadra. It is here that the great Jaina Council assembled for the first time to collect their canonical texts.

In Patna there are two very sacred Jaina shrines which are places of pilgrimage. One is dedicated to the illustrious Sthulabhadra. According to local tradition, he died at this spot. The other is Agam Kuan. Yuan Chwang, it is believed, identified this well with Asoka's hell which is said to have contained cauldrons of boiling water. Colonel Waddell is responsible for a story that a Jaina priest Sudarsana, was flung into the furnace by the order of the king of Pataliputra, but the Jaina priest remained unscalded. The king on being convinced of the Jaina *muni's* spiritual power released him. The *nirvāṇa* temple of Sudarsana is by the side of Agam Kuan.

Pawapuri which appears to be a corruption of Apapapuri, the town without any sins, is a great place of pilgrimage for the Jainas throughout India. This is said to have been the place where Mahavira died. In the midst of the lake stands the holy temple of Jalamandir. To the north of the lake there is an old temple called Thalamandir, which is built on the spot, where Mahavira died, the Jalamandir being the place of his cremation. The lake did not then exist but such countless crowds of people came to attend the cremation ceremony that the mere act of each taking up a pinch of dust as relic is believed to have created a great hollow which now forms the lake.

Rajgir in Patna district is another great sacred place for the Jainas. Mahavira had visited Rajagrha several times and had preached his creed there. It may be recalled that one of the *Tirthankaras*, Muni Suvrata was born at Rajagrha. The Chinese traveller Hiuen Tsang who visited India in the 7th century A.D. noticed Nirgranthas on the Vaibhara hill.

There are Jaina temples on the tops of the five hills. The temples are all of recent date and generally contain a stone with the footprints of some Jaina *Tirthankara*. Older shrines of the middle ages with numerous Jaina images are also found. There is a very ancient image

of Parsvanatha in a cave on the Udaigiri hill. This image is a very fine specimen of art.

Sonbhandar caves, once identified as Sattapanni caves of the Buddhists, are now regarded as Jaina caves in the light of an inscription where it has been clearly stated that Muni Vairadeva had set up the two caves worthy of ascetics and placed the images of *arhats* in them.

Another spot sacred to the Jainas in Rajgir is Maniyar Math. The name Moniyar Math was originally applied to a small Jaina shrine on the top of an artificial brick mound. In 1851-62 General Cunningham, without destroying the Math at the top, went down to the depth of 21½ feet in the well and recovered 3 small figures. One of the figures was a naked standing figure with seven-headed serpent hood which looks like that of Parsvanatha.

Rajgir is also the place where three of the Jaina *munis* namely Gautama Svami, Sudharma Svami and Jambu Svami had obtained their *nirvāṇa.* It may also be noted here that Bihar is the province where these three *munis* were born.

Jaina antiquities in Muzaffarpur—In his journeys for the propagation of Jainism Mahavira had often visited Vaisali (Muzaffarpur). According to some, Vaisali is the birth-place of Mahavira.

[1] Lord Mahavira, according to *Kalpa Sutra* was born in Ksatriya Kundagrama, which was a suburb of the town of Vaisali. His father Siddhartha was the chief of the Jnata clan of the *ksatriyas.*—Editor.

[2] According to the Jainas the names of the five hills are : Vipulacala, Ratnagiri, Udayagiri, Svarnagiri, and Vaibharagiri.—Editor.

JAINISM IN BENGAL

Though vestiges of Jainism have become scarce in Bengal now and most of the families in Bengal professing Jainism are here for the last three hundred years only, there is evidence in ancient Jaina literature that the teachings of the *Jinas* were not altogether unknown in this part of India in the remote past. *Āyārānga Sūtta,* one of the earliest sources of Jaina tradition holds that Mahavira travelled widely in the pathless countries of the Ladhas (Radha, West Bengal) through Vajjabhumi and Subbhabhumi, before he attained the *kevala*-knowledge. A tradition recorded in the *Kathākoṣa* written in the 9th century A.D., states that the well-known Jaina saint Bhadrabahu was born in Devakot in northern Bengal, also known as Kotivarsa, identified with modern Bangarh in Dinajpur district. A sect among the Jainas in eastern India was known after Godasa, a disciple of Bhadrabahu as Godasa-*gaṇa* according to the *Kalpa Sūtra*. This sect was in course of time divided into four different sub-sects namely the Kotivarsiyas, the Pundravardhaniyas, the Tamraliptiyas, and the Kharvatiyas assuming their names from ancient place-names of Bengal. Of the two great religious reformers of India Gautama Buddha and Mahavira Vardhamana, whose teachings have moulded the lives of millions of people in the country, the former is not known to have come to Bengal, nor do we find any of his early disciples having anything to do with this part of the country. On the other hand parts of Bengal were sanctified by the sacred foot-falls of Mahavira and the traditions associated with Bhadrabahu and Godasa prove close association of Bengal with the preachings of Jainism from a very early age. Long ago, when Dr. Bhandarkar observed that "while Bihar and Kosala were taken by Buddha and his adherents, Bengal was selected by Mahavira and his followers for their proselytising activities", he probably made a very correct statement regarding the relative progress of the two faiths towards the east. In fact, it has been suggested by some scholars that Bengal, which was not much favoured by the rest of northern India, from cultural point of view, had been Aryanised through the influences of Jainism. Whether or not Bengal was considered outside the pale of Aryandom as some scholars believe from the evidence of the *Aitareya Āraṇyaka* there is little doubt that Jainism had helped in bringing Bengal closer to the rest of the country.

Bengal's association with Jainism in the remote past is not only raced from the literary traditions alone ; there are enough archaeological evidences to trace this association from as early as the 5th century A.D. A copper plate inscription dated in the year 159 of the Gupta era (478-79 A.D.) found in course of excavations at Paharpur (in Rajshahi district, east Pakistan) records existence of a Jaina establishment at or near the site where later a large Buddhist monastery and temple were built by the well-known Pala emperor Dharmapala. This inscription has information about the installation of the figure of a *Jina* or *Tirthankara* at the place. Yuan Chwang, the celebrated Chinese Buddhist pilgrim while travelling through eastern India during the 7th century A.D., learnt about the existence of numerous Jaina Nirgranthas in different parts of Bengal.

These evidences are enough to tell about the existence of a very strong Jaina tradition in Bengal from a very early age. Unfortunately, however, very few relics relating to Jainism are now extant from this early period. It is a pity again that the literary evidences constituting bulk of information pertaining to the existence of Jainism in Bengal begin to get scarce with the passage of time. In fact literary sources become virtually silent about the condition of Jainism in Bengal for some time till we get some information about Jainism in the *Kathākoṣa*, as noted above. Strikingly enough, a number of Jaina images have been brought to light from different parts of Bengal, almost all of which can be attributed to about the 9th and 10th centuries A.D.

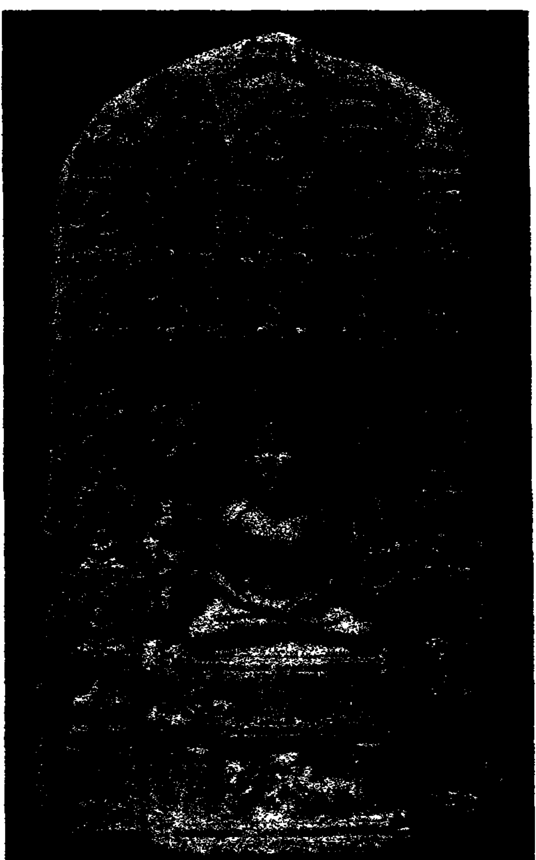
The earliest Jaina figure noticed in Bengal, an image of Rsabhadeva, the first of the twentyfour *Tirthankaras*, was found from a place called Surohar near Rajshahi and is now in the collection of Varendra Research Society Museum, Rajshahi. Upon a large stela the perfectly poised image of the *Tirthankara* sits cross-legged in the *dhyāna* pose on a *simhāsana* with hands resting upon the soles of his feet. Completely nude, he wears the *urṇā. uṣṇīṣa* and wheel marks upon the palm and soles of his feet, the well-known *mahāpuruṣa lakṣaṇas* for representation upon the figures of the *Tirthankaras*. The style of sitting and other accoutrements are strongly reminiscent of the seated Jaina figures from Mathura, a pose not very commonly met with in case of numerous *Tirthankara* figures. Even the fly-whisk-bearing figures shown on two sides of the seated *Tirthankara* and flying *gandharvas* on two sides of the *prabhāmaṇḍala* speak of the influence of Mathura style.

Another figure of Rsabhanatha has been collected from Mandoil also in Rajshahi. It is an excellent figure in the *kāyotsarga* pose with

highly sensitive and graceful form. Unfortunately its head has been struck off with some sharp weapon leaving traces of graceful locks of hair falling upon the shoulders. On two sides of the main figure shown in high relief there are two attendant figures and the nine *grahas* with Ganesa in miniature form distributed above the two attendants.

The explorations and survey of antiquarian remains in the districts of Purulia, Bankura and Midnapur have brought to light many sculptural representations of *Tirthankaras* with the various *parśva-devatās* and attending figures, a few *caturmukha* or *caumukha* miniature votive shrines, images of the *śāsanadevis*, sometimes associated with their respective male *yakṣa* counterparts. It is a pity and a matter of regret that most of the sculptural pieces and architectural fragments associated with Jaina religious order are now lying in a neglected condition and jealously guarded and venerated by the unsophisticated villagers as cult divinities of the Brahmanical faith, sometimes identified by them with the image of the Buddha. The dilapidated shrines, but yet modest in appearance, noticed at such places like Deoli, Pakbira, Sanka and Senara in Purulia district or at Pareshnath, Ambikanagar, Kendua, Barkola, Harmashra and Bahulara in Bankura district and the ruins at Rajpara in Midnapur district speak about the modest and sincere attempts made by the temple-builders of Bengal. The elegant brick temples, one at Bahulara in Bankura district not far away from Onda railway station and the other at Satdeulia near Memari railway station in Burdwan district, are perhaps the two earliest Jaina temples now standing within this state. With their lofty *śikhara* carved with ornamental bricks these temples present a pleasing appearance amidst the rural surroundings, and it can be surmised that there were many more of such Jaina temples located in the western part of Bengal, which were later on converted to Saiva and Sakta shrines or deserted altogether.

Situated in an interior village of Jhargram subdivision of Midnapur district at Rajpara two Jaina *Tirthankaras* were noticed which were lying in a neglected state of preservation and were being worshipped as the 'Buddha' and 'Ananta'. The much-abraded and weather-beaten representation of the *Tirthankara* Santinatha with his usual *lāñchana*, antelope, and flanked by the *cauri*-bearers and *aṣṭagrahadevatās* reveals a specimen which can be attributed to *circa* 10th century A.D. on stylic ground. This has since been collected for display in the State Archaeological Gallery, West Bengal. The other mutilated specimen which is still lying at the site personifies the *Tirthankara* Parsvanatha standing in *kāyotsarga* pose having a canopy of a seven-hooded serpent over his head.



Rsabhanatha, Surohar, Rajshahi, Bengal



Rsabhanatha. Sanka, Purulia, Bengal

If we travel northwards towards Bankura by follow'ng up the courses of the Kangsavati, the Silavati and the Darakesvar we come across the numerous Jaina religious settlements concentrated upon in some villages situated within Ranibandh, Khatra and Taldangra police stations and also at such places like Bahulara and Dharapat situated near Vishnupur, all falling within the district of Bankura. From Ranibandh itself is collected a medium-sized sculptural representation possibly of the *Tirthankara* Mahavira identified from the mutilated portion of the *lāñchana*, lion, and being flanked by the *aṣṭagrahadevatās* like that of the image of Santinatha described above. The village of Ambikanagar situated on the confluence of the Kangsavati and Kumari owing its name to its tutelary deity Ambika and now being worshipped as a Brahmanical deity after enshrinement in a modern brick temple built over the foundations of a stone temple of an earlier period and perhaps associated with the *śāsanadevī* Amra or Ambika conceals a Jaina place of pilgrimage as the reported findings of some Jaina images from its surroundings would testify. From the village Barkola situated about 2½ miles east of Ambikanagar has been collected a beautiful image of the *śāsanadevī* Ambika standing on lotus with her *vāhana* lion while a child holds here left hand. Here *Jina* Neminatha, the twentysecond *Tirthankara*, has been placed above her head in the centre. Two other miniature images each personifying a *Tirthankara* standing in *kāyotsarga* pose on a lotus flanked by an attendant on each side have also been found from the same village. The cognizance of one is either bull or *makara* indicating either Rsabhanatha or Suvidhinatha, while the other is represented by his *lāñchana* elephant representing the *Tirthankara* Ajitanatha. One miniature votive temple depicting on each of its four faces the figure of a standing *Tirthankara* perhaps giving an idea about the architectonic shape and other features of the contemporary architectural style of the extinct temple was also noticed at the same place. Now after moving across northwards by crossing the confluences of the Kumari and the Kangsavati we come across at the village Pareshnath, no doubt named after the shrine of the twentythird *Tirthankara* Parsvanatha. Here one can observe a gigantic sculpture representing Parsvanatha (height 6′ 8½″) reduced to fragments which are now lying over the ruined plinth of the ancient temple. Nicely executed on the chlorite rock the sculpture presents a beautiful and bold representation of the *Tirthankara* flanked by the other *Tirthankaras* standing in groups. From further upstream in the Kangsavati valley at places like Kendua and Loadihi findings of Jaina antiquarian remains in the form of ruined temples and mutilated sculptural pieces have been reported. That the Jaina *Tirthankara* Parsvanatha was greatly venerated by the followers of Jainism specially of this district is corroborated from the presence

of stone images of this deity enshrined in the temples at Bahulara and Dharapat situated near Vishnupur, and which are being worshipped in the name of Manasa, the snake goddess. The seven-hooded serpent canopy manifesting over the head of the *Tirthankara* has been wrongly taken by the local inhabitants as that of the *nāgachatra* of Manasa.

Now we may cross over to Purulia district bordering on the state of Bihar. Situated not far away from the Sameta Sikhara of the Jaina tradition and identified with the Parvashnatha hill in Bihar the ancient Manbhum attracted many a Jaina pilgrim and followers by whose munificence and patronage shrines were erected in later times. Except a few remains of the early mediaeval period earlier temples are now extinct. At Senara near Raghunathpur there is a ruined Jaina shrine now in complete ruins where a huge rock-sculpture carved out from schistoze rock and personifying a *Tirthankara* can be noticed. Not far away at village Sanka a beautiful image of a free-standing *Tirthankara* Rsabhanatha flanked by the groups of *Tirthankaras* is still being worshipped. The village Chharra on way to Purulia in ancient times was a centre of religious activity for the Jainas is well attested from the numerous findings of Jaina sculptures and architectural pieces including the *caumukhas*. A beautiful *caumukha* has been seen to be decorating a fountain situated at the entrance of the newly built Ramakrishna Mission Institute at Chharra. From Jhalda has been collected a headless image of the *Tirthankara* Adinatha or Rsabhanatha with his *lcāñhana*, bull, prominently shown. Further extreme in the Suvarnarekha valley at a village called Deoli situated near Suisa railway station a *pañcāyatana* shrine in ruins having a *Tirthankara* peeping through the fallen stone blocks has been noticed. But among all these remains pertaining to the Jaina religion, as noticed in Purulia district, the ruins and relics still lying in a neglected condition at the village Pakbira (Puncha P.S.) situated about 25 miles south-east from Purulia, the district headquarters, surely deserve some consideration on account of their wealth of fine sculptural materials. Besides the crumbling temples (only three stone temples are now standing in a very dilapidated condition) which occupy the area, the colossal figure of a Jaina *Tirthankara* (height nearly 7½') carved in round on chlorite locally being worshipped as Bhiram commands the respect and attention of the visitors.

The *Tirthankara* is standing in *Kāyotsarga* pose on a low pedestal on which a lotus symbol is carved and is flanked by *cauri*-bearers on his two sides. From the *lāñchana* carved on the pedestal it seems that the sixth Jaina *Tirthankara* Padmaprabha has been represented in this sculpture. The towering figure standing straight by dedicating

himself for the cause of humanity and keeping its head high above the surrounding ruins symbolises the spirit of spiritual exaltation amidst trials and tribulations in worldly life. The open shed in which the image described above has been noticed is also being used as a 'store-house' of numerous loose sculptures some having been badly mutilated. Quite a large number of the mutilated sculptures representing Jaina *Tīrthankara* Adinatha were noticed which were found huddled together. Two excellent specimens of miniature votive stone temples symbolising '*rekha-deula*' in the niches of which Jaina *Tīrthankaras* with their respective *lāñchanas* have been represented have been noticed. Two sculptures representing *yakṣas* and *yakṣinīs* wrongly identified by Beglar as 'Buddhist sculptures' are now lying in the open shed. There is also a free standing image personifying Amra or Ambika.

Two mutilated heads perhaps representing some *śāsanadevīs* bespeak about the high artistic quality of the sculptor who has deftly expressed his feelings recalling the Gupta artistic tradition. The dropping eyelids expressing a mood of deep thinking and the supple modelling of the face also exhibiting a sensuous feeling reveals the Jaina artistic heritage that flourished in this barren and stony-waste land of western Bengal.

Not far away there is another impoverished shed where some mutilated but beautiful sculptures are lying. Among them a sculpture representing the *Tīrthankara* Parsvanatha recognised by his *lāñchana* snake, flanked by two beautiful *caurī*-bearers emerging from the mouth of snake is worth noting.

Excavation of some monumental stone images of Jaina *Tīrthankaras* within the enclosure of the brick temple of Satdeulia in Burdwan district almost contemporary with Bahulara in Bankura leads to the inescapable conclusion that it too was Jaina. One small tablet collected from Raina in Burdwan shows figures of two *Tīrthankaras* side by side. One of the figures represents Candraprabha as would be evident from the crescent moon upon his pedestal. The badly damaged *lāñchana* of the other comes to no help for its identification. This stone tablet has similarity to the tablet showing the figures of Rsabhanatha and Mahavira now in the British Museum and was very probably collected from Bengal. Rare metal and stone images of the 9th and 10th centuries from Katwa, Ujani, etc. preserved in the Asutosh Museum and Bangiya Sahitya Parishad Museum point to wide prevalence of Jainism in the Burdwan district. Not only the few early surviving temple structures in western Bengal are almost exclusively

Jaina in character but the cult also flourished in the Sunderban area of 24 Parganas. Numerous finely executed Jaina stone and bronze images discovered in the dense jungles of Sunderban from the Khari and Chatrabhag region, from Nalgora and Kantabenia, including several others in the private collection of Sri Kalidas Datta of Majilpur and in the Asutosh Museum collection, conclusively prove that Jainism continued to be a potent force, along with Buddhism and Brahmanism, in the once flourishing '*janapadas*' of the Sunderbans, now wild and forlorn.

JAINISM IN ORISSA

The history of Jainism in Orissa goes back to the days of Parsvanatha while legendary accounts push back the date still further to the time of the eighteenth *Tīrthankara* Lord Aranatha, who is believed to have received his first alms in the metropolis of Rayapura. Rayapura is probably the same as Rajapura described in *Mahābhārata* as the capital of Kalinga. The association of Parsvanatha with Kalinga is alluded to in many Jaina literary texts. According to Jaina work *Kṣetrasamāsa*, Parsvanatha in course of his preaching visited Tamralipta and Kopakataka which corresponds with the modern Tamluk in West Bengal and Kopari in the Balasore district of Orissa respectively. The *Pārśvanāthacarita* of Sri Bhavadeva Suri gives the story of the marriage of Parsvanatha with Prabhavati after her rescue from the clutches of Kalinga Yavana. An abduction scene in the Rani Gumpha is taken to have represented this episode of marriage. There is reference to the kingdom of Kalinga in the Jaina literature. In Jaina work *Citrasena-Padmāvatcarita*, prince Citrasena is mentioned as the son of king Vīrasena of Vasantapura, a *pattana* in the country of Kalinga. The Jaina *Karakanducariu* mentions the miraculous enthronement of Karakandu in Kalinga, while the *Kumbhakāra Jātaka* and the *Uttarādhyayana Sūtra* describe him as ruling over Kalinga contemporaneously with Naggati (Nagnajita) of Gandhara, Durmukha (Divimukha) of Pancala and Nami of Videha. The *Uttarādhyayana Sūtra* significantly points out that 'these bulls of kings have adopted the faith of the Jainas, after having placed their sons on the throne, they exerted themselves as *śramaṇas*'. All these indicate that possibly Jainism was introduced into Orissa by the twentythird *Tīrthankara* and it exercised a considerable influence in the spiritual life of the country. The prevalence of atheistic Jainism in some portions of Kalinga in the early days is indirectly hinted by the *Mahābhārata* which instructs that the irreligious people of Kalinga should be avoided as they are without the *Vedas*, without sacrifice and even the gods do not accept any offerings from their hands. The *Baudhāyana Dharma Sūtra* also regards Kalinga as an impure country.

In the sixth century B. C. Mahavira by the amplification of *cāturyāma dharma* gave a decided stamp and distinct status to Jaina ethics; and in this respect he is a great systematiser of that religion. In literary traditions, too, he is associated with the ancient Orissa. According to Jaina *Haribhadriya Vṛtti* the ruler of Kalinga was a friend of Mahavira's father; and he invited Mahavira to preach his religion. The visit of Mahavira to Kalinga is also confirmed by *Harivamśa*; and the *Āvaśyaka Sūtra* refers to his preaching in Tosali and Mosali. It is significant to note that in ancient times Tosali according to Jaina texts attracted many Jaina preachers and had a Jaina image guarded by the king Tosalika. The *Uttarādhyayana Sūtra* mentions a merchant of Campa named Palita who was a disciple of the noble and venerable Mahavira. The text further points out that 'as a *śrāvaka* he was well-versed in the doctrines of the Nirgranthas. Once he went by boat to the town of Pithunda on business.' Pithunda was undoubtedly a metropolis of Kalinga and is mentioned as such in the Hathigumpha inscription of Kharavela. Dr. Jayaswal on the basis of the line 14 of the Hathigumpha inscription also holds that Mahavira personally preached his religion in the Kumari hill of Kalinga. The representation of lion in the sculptures of various caves and on the several columns further strengthens his view that the two hills were sacred to the memory of Mahavira.

Under the Nandas, Kalinga evidently formed a part of the Magadhan empire and in the line 6 and 12 of the Hathigumpha inscription a Nandaraja is mentioned twice. The identification of this Nanda king is a subject of controversy and possibly he was the famous Sarva Ksetrantaka Mahapadma Nanda who is credited by the *Purāṇas* with the conquest of Kalinga. After defeating Kalinga the Nanda king took away the image of Kalinga *Jina* as a trophy of his victory. It is difficult to determine the correct identity of Kalinga *Jina*. While K. P. Jayaswal and R. D. Banerjee identify it with Sitalanatha and Dr. A. C. Mittal with Mahavira, Dr. N. K. Sahu suggests that it was no other than Rsabhanatha who had great hold in the religious as well as in the Jaina art tradition of Orissa. The Nandas appear to have been followers of Jainism and they did not destroy the Kalinga *Jina* image which was preserved till the time of Kharavela.

The far-flung empire of Candragupta did not include Kalinga probably due to the fact that it was a land of Jainism and Candragupta did not like to wage war on a country which professed his own religion. Kalinga was conquered during the time of his grandson Asoka and the collosal nature of this war has been vividly narrated in the R. E. XIII. It is known from this Edict that during that time Kalinga was inhabited

by the *brāhmaṇas* and *śramaṇas* and it was for their miseries that Asoka who certainly professed Jainism at a certain stage of his life expressed his profound sorrow. Asoka's grandson Sampriti was an eminent patron of Jainism and he did for Jainism what Asoka did for Buddhism. During his time Kalinga is casually mentioned in the Jaina work *Jambudvīpa-paṇṇatti*, as one of the 25½ kingdoms made suitable for the wandering of the Jaina preachers.

The golden age of Jainism prevailed in Kalinga under illustrious Kharavela of the Mahamegha Vahana dynasty. The Hathigumpha inscription first discovered by Stirling and later on edited by a number of scholars like James Prinsep, Cunningham, R. L. Mitra, Bhagwanlal Indraji, Barua, Jayaswal and R. D. Banerjee, etc., presents a systematic account of the career and achievements of Kharavela till his 13th regnal year. There is no unanimity among the scholars regarding the date of Kharavela and he has been variously placed in the fourth, third, second and first centuries B.C., on the conflicting interpretation of the word '*tivasasata*' and the alleged reading of the word '*muriya kāla*' in inscription. But it would not be wide out of the mark to place him in the first century B.C. on the basis of palaeography, language and art.

The inscription makes it absolutely clear that Jainism was the personal religion of Kharavela and it made tremendous progress during his reign. The inscription begins with salutes to *Arhatas* and *Siddhas*. They are no other than the *Arhat* (or, *Tīrthankara*) *Parameṣṭhin* and *Siddha Parameṣṭhin*, who along with *Ācārya Parameṣṭhin*, *Upādhyāya Parameṣṭhin* and *Sādhu Parameṣṭhin* constitute the venerable *Pañca Parameṣṭhin* of Jainism. Although a Jaina Kharavela never hesitated to wage wars and in the 8th regnal year he did a signal service for Jainism by pursuing a retreating Yavana king in Mathura which was then popular centre of Northern India. In a triumphant procession he brought a sappling of *Kalpa* tree to Kalinga. The reclamation of Pithunda in the 11th regnal year by ploughs drawn by asses instead of by the bulls unmistakably points out his reverence for Risabhanatha who is associated with the bull. His 12th regnal year gave an added impetus to the cause of Jainism when he brought back from Magadha the image of Kalinga *Jina* which had been taken away by a Nandaraja three hundred years before him. It is significant to note that a scene in the Mancapuri cave is taken to represent the worship of Kalinga *Jina* image by Kharavela and his queen. It appears that as a Jaina Kharavela observed the principles of Jainism in a less rigorous way befitting a householder where concessions are granted in the observance of the vows of *ahimsā*, *digvrata* and *deśavrata*. Therefore the wars, the collection

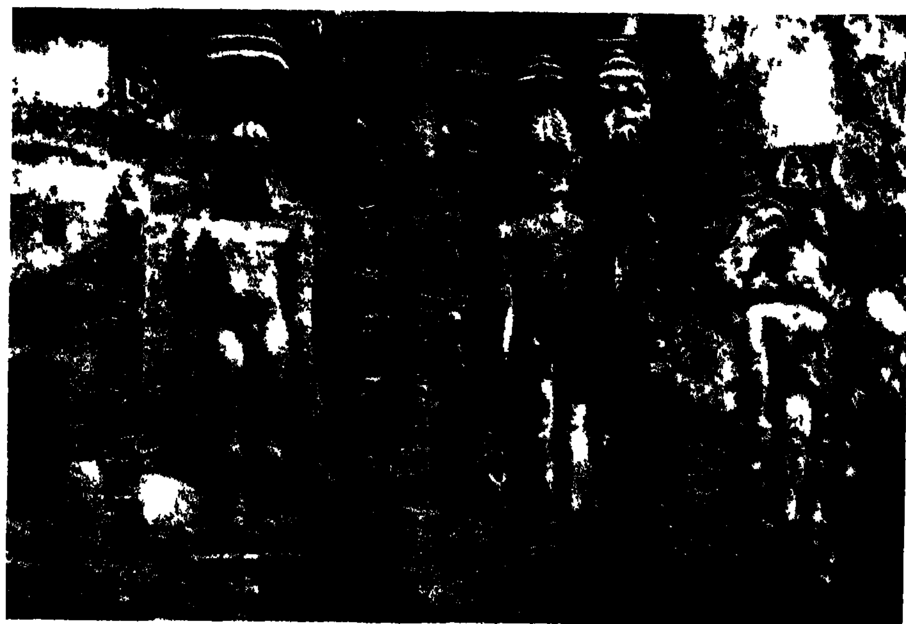
of precious jewels as booty during his campaigns, the stately grandeur, his marriage of two queens and his love for music and dances etc., though offer a contrast to the puritanic principles of Jainism are in keeping with the 5 *aṇuvratas*, 3 *guṇavratas* and 4 *śikṣāvratas* prescribed for a householder. But as years rolled by his spiritual vision expanded and in the 13th regnal year we find Kharavela as the Jaina monarch par excellence—a truly *Bhikṣurāja* and *Dharmarāja* of the inscription. This remarkable spiritual transformation of his mind might have been due to his association with Mathura and it is probable that in the later life he became a mendicant and observed the sacred five vows of *ahimsā*, *satya*, *asteya*, *brahmacarya* and *aparigraha* as *mahāvratas* and not as *aṇuvratas* like a house-holder. His patronage attracted learned Jaina saints and *śramaṇas* from all over India ; and they assembled in a conference (*sanghayanam*) to compile (*upadayati*) the *Āgamas* from various lost or incoherent religious texts. The monks appear to have belonged to the *Svetāmbara* order as they wore pieces of white cloths (*vāsa sitāni*) and the robes (*cina vatani*). The love and the high esteem for the *Arhatas* prompted him to construct as many as 117 caves for the resting of their bodies. He also constructed a magnificent building at the request of the queen of Simhapatha.

But inspite of his sincere devotion for Jainism he set a rare example of religious toleration by honoring all religious denominations. He is described in the inscriptions as the worshipper of all religions (*sava pāṣaṇḍa pūjaka*) and repairer of all temples of gods (*sava devāyatana saṃskārakāraka*). The internal evidence of the Hathigumpha inscription as well as the sculptures of the earlier caves of Khandagiri throw light on the different aspects of Jainism as it prevailed in Kalinga during that period. It shows that the worship of various sacred symbols like *baddhamangala*, *svastika*, *nandıpada* and *vṛkṣa-caitya* have entered into the pantheon of Jainism. The worship of Laksmi flanked by two elephants is also noticed as an auspicious motif. Jainism also made considerable headway in Kalinga under Maharaja Kudepasi and Kumara Vadukha who as successors of Kharavela constructed the main wing of the lower storey and a side chamber of the Mancapuri cave respectively.

After Kharavela the history of Orissa enters into an obscure phase for some centuries and it is difficult to determine the condition of Jainism during that period. A gold coin of the Maharaja Rajadhiraja Dharmadhara of the 3rd century A.D. has been found from Sisupalagarh in course of the excavation and according to Dr. A. S. Altekar he was probably a Jaina king of the Murunda family who controlled Orissa in the post-Kharavela period. The Murandas were said to have been the



A Frieze, Ranigumpha, Udayagiri, Orissa



Rsabhanatha with Ambika, Khandagiri, Orissa

followers of Jainism. But gradually after Kharavela Buddhism became popular among the people. We know from the *Dāthā Vamśa* that Guhasiva (c. 400 A.D.) the king of Kalinga, was converted to Buddhism from Jainism and all the Nirgrantha Jainas, being driven out from Kalinga took shelter in the court of king Pandu of Pataliputra. This story indicates the rivalry between the two sects for supremacy. With the gradual popularity of Saivism and devotional Vaisnavism the influence of Jainism further declined; yet it never altogether died but was silently supported by a mass of humble people who kept burning the torch of Jaina culture. The *ratna-trayi* of Jainism with its high ideals of right faith (*samyag darśana*), right knowledge (*samyag jñāna*) and right conduct (*samyag cāritra*) never failed to inspire people to attain their salvation.

In the 7th century A.D. Hiuen Tsang testified to the prevalence of Jainism in Kalinga: 'among the unbelievers the most numerous are the Nirgranthas'. The austere life of the Jainas in India attracted his attention and he mentions that 'the Nirgranthas and their followers go without clothing and so attract notice, making it a meritorious act to pull out their hair by violence, their skin dried up and their feet hard and in appearance like the decayed wood on the river bank'. The Banpur plate of the Sailodbhava king Dharmaraja (*c.* 6th-7th century A.D.) mentions that his queen Kalyana Devi gave a gift of land to a Jaina monk named Ekasata Prabuddha Candra for religious purposes. He was a disciple of Arhatacarya Nasi Candra and the phrase *ekasata* possibly indicates that he had taken a vow to wear only one cloth. This donation not only shows the religious toleration of the Sailodbhavas but also indicates that the Jaina *ācāryas* were respected in the then society.

Inspite of dynastic changes Khandagiri and Udayagiri continued to command popularity as cultural centres of Jainism. An inscription of Udyota Kesari (11th century A.D.) in the Navamuni cave mentions Khalla Subhacandra as the disciple of Kulacandra, who belonged to the Grha *kula* of the Arya congregation and belonged to *deśi gaṇa*. Subhacandra and Kulacandra are mentioned as Jaina *gurus* in the inscriptions of the Kalyani Calukyas and that of the Yadavas of Devagiri although they were not the same Jaina teachers of the Navamuni cave. Another inscription of Udyota Kesari in the Lalatendu Kesari cave says that 'in the year five of the victorious reign of illustrious Udyota Kesari on the illustrious Kumara mountain decayed tanks and decayed temples were caused to shine and at that place the images of the twentyfour *Tīrthankaras* were set up'. The eclectic religious outlook of the Somavasmi rulers find expressions by the carving of Jaina *Tīrthankaras* in

the niches of the outer surface of the low compound wall of the Muktesvara temple which was built during their supremacy. Further an inscription from Balasore mentions one Kumarasena who seems to have been a Jaina teacher of the 10th-11th century A.D. The *kalyāṇa kāraka* in Sanskrit verse by Ugraditya, disciple of Sri Nanda composed in a Jaina temple on Ratnagiri in Trikalinga country, mentions one Kumarasena along with Virasena, Siddhasena, Dasaratha Guru and Patrasvami, etc. The revival of Jainism with elaborate image worship in Orissa in the 8th and 11th centuries is testified by the discovery of fine images of *Tırthankaras* from many parts of Orissa and very probably the revival was conducted with the influence of the Rastrakutas who were great patrons of Jainism. The Rastrakuta king Govinda III claims to have conquered Kosala, Kalinga, Vanga and Odraka. But the glory and power of Jainism did not last long and the subsequent decline of Jainism in Orissa is very probably due to the increasing hold of Vaisnavism in general and of Jagannatha worship in particular. The persecution of Jaina *siddhas* and Buddhist monks in the hills of Dhauli, Vanibakresvara, etc., by the Ganga king Madana Mahadeva in the close of the 12th century A.D. is revealed by the *Madala Panji*, the chronicle of the Jagannatha temple. But the decline of Jainism is primarily due to its rigid orthodoxy, the fragmentation of the Jaina brotherhood into numerous sects and subsects not only in the religious sphere but also in the social sphere and the lack of royal patronage which was *sin qua non* for the progress of a religion in ancient India. Although as a temple cult it declined due to the lack of royal patronage, as a religious culture it outlived and 'survived the downfall of its monasteries' and continued in the hearts of men. The Sarak weavers of Tigiria Badamba and Banki subdivisions of Cuttack are the Hinduised Jainas of the earlier times.

The Jainas played a vital part in the linguistic development of the country ; and the Jaina principle of *ahimsā* found expression in the Oriya folk story of *Baula Carita* and in the different episodes of the Oriya literature. The discourses of Rsabhadeva to his hundred sons in the Oriya *Bhāgavata* echoes the noble ideals of Jainism while the Janughanta episode narrated in the Oriya *Mahābhārata* of Sarala Das (*c.* 14-15th century A.D.) where the king Janughanta goes naked and begs his daily food shows unmistakable Jaina influence. The Jaina influence is visible in the Citra Candala episode of *Prācı Māhātmya* (*c.* 18th century A.D.).

The Jaina influence in the religious culture of Orissa can also be noticed. In the religious life of Orissa Jagannatha plays an important part and in the composition and composite cult of Jagannatha the Jaina influence is clearly visible. The worship of the trident as a sacred

symbol and the 'all pervading conception of three into one' according to some scholars, essentially and originally belonged to Jainism. The very title 'natha' of Lord Jagannatha is a characteristic title of Jainism and the figure of Jagannatha is only a combination of the Jaina *baddha-mangala* and *nandipada*. The *Jñāna siddhi* of Indrabhuti describes Lord Jagannatha as being worshipped by all the *Jinas*.

The Jaina art treasures of Orissa form an important branch of Indian religious art. The Jaina art and architecture of Khandagiri and Udayagiri have been elaborately discussed by various scholars and these monuments mark the height of glory of Kharavela's dynasty when freedom had been own, the defeat from Magadha avenged, the sacred seat of Jaina recovered and the revival of Jainism was in full force. Images of Jaina *Tirthankaras* are found in Jeypore, Nandanpur, and in Bhairavasinhapura of Koraput district. Images of Parsvanatha, Rsabhanatha and Mahavira survive in many places of Keonjhar and Mayurbhanj district as symbols of their contribution in the realm of art. The Orissa State Museum possesses four images of Jaina *Tirthankaras* from the village Charampa in the Balasore district and some of these images have a number of double concave marks on their bodies. The Jaina temple at Cuttack has many rare specimens of *Tirthankaras* of mediaeval period as objects of devotion. Among them the representation of Rsabhanatha and Mahavira on a single slab and a wonderful slab containing Rsabhanatha in the *padmāsana* pose being attended by Bharata and Bahuvali along with more than a hundred miniature standing figures, are of great iconographic interest. The two miniature *caityas* containing *Tirthankaras* in their sides resemble the *caitya* described by N.N. Vasu from Bada Sahi in Mayurbhanj. In Jajpur (Cuttack district) also we notice Jaina images in the Akhandalesvara temple and inside the Matrika group of temples, while a very beautiful image of Parsvanatha is being worshipped as Ananta Vasudeva in a temple at Narayan Chowk of the town. The images of Santinatha (32″×16½″) of the Matrika temple with triliner umbrella overhead is in the *kāyotsarga mudrā*. The image is flanked by 24 miniature *Tirthankaras* on its side and 2 *cauri*-bearers, while at the top we find the usual *lāñchana*, 2 *kalasas* on one side and another *kalasa* and a devotee on the other side. Made out of chlorite the image is a remarkable piece of Jaina art. The image of Santinatha (45″×22½″) inside the compound of the Akhandalesvara temple is equally beautiful. The standing image is surrounded by 8 planets carved four each on the two sides, the 9th planet Ketu being absent. The image is attended upon by two *cauri*-bearers and overhead there are two flying *vidyādharas*. In the pedestal not only we find the usual *lāñchanas* but on the left side we find Laxmi flanked by elephants

standing on two lotuses, while on the right side we find one standing male figure and three seated female figures holding offerings. These Jaina antiquities clearly confirm the idea that apart from being a *śākta kṣetra*, once it was a place of Jaina influence. Praci valley was also a popular centre of Jainism in early mediaeval period.

Although the *śramaṇa* culture is now confined to a small community Jainism prevailed in Orissa from at least the 8th century B.C. and though chequered by ups and downs, continued as a living and popular faith for many centuries and made remarkable contributions in the sphere of religion, art, architecture, language and literature.

JAINISM IN THE MADHYA PRADESHA

A look at the archaeology of the Madhya Pradesha will indicate that though it is not very much worn in time, we have enough historical materials regarding Jainism that are representative of the Kalacuri and Candela times. Any material from the earlier period is slant and appears to have been devoured by time or raged to the grounds. In the Udayagiri caves at Vidisa, there was an image of the twentythird *Tirthankara* Parsvanatha with a serpent hood spread over his head; but now the image has disappeared leaving only the hood. But there are ample indications to suggest that much of the material of the Maurya and the Gupta periods is either buried several layers beneath the ground or is just reduced into debris and has not yet received due attention.

Centres of archaeological interest from the Jaina point of view in Madhya Pradesha are Khajuraho, Mahoba, Devgarh, Ahar, Madanpur, Banpur, Jatara, Raipur, Jubbalpur, Satna, Nawagarh, Gwalior, Vilsa, Bhojpur, Mau, Dhara Badwani and Ujjain.

Khajuraho—The place is named Kharjurapura because of the abundance of the date trees in the region. It was a centre of developed Candela art. During the reign of the Candela and the Kalacuri kings, the influence of Jainism was widespread all over Bundelkhand and at that time hundreds of images must have been carved out and hundreds of temples constructed.

Currently, beside Hindu temples, there are three Jaina temples in this region. Of these the first temple is called Ghantai temple which is located to the south-east of Khajuraho village. It is so called because of the impressive array of bells carved on its columns.

Within the same locality and to the south and north-east of Ghantai temple is a sacred temple dedicated to Adinatha, though the image of the first Lord is no longer there and its whereabout too is not known. The third temple which is the biggest is dedicated now to Parsvanatha,

though the original image in it was that of Adinatha. After the disappearance of the original image, the image of Parsvanatha was installed here. In the decorative carvings on the walls are to be seen the images of the Vedic gods and this was perhaps constructed in the 10th century A.D. Adjacent to it is the temple of Santinatha. The crests of these temples are constructed in the Nagar style. These along with other temples in Bundelkhand that follow the Nagar style are highly attractive because of their originality, diversity and archaeological skill. The delicacy and decorativeness of the temples and their inner significance truly provide amazement to the human imagination. The Jinanatha temple, as per inscription on the outer gate, was constructed prior to the reign of the Candela king Dhang. Installed in the Santinatha temple is the image of the sixteenth *Tirthankara* Santinatha, 14 ft. in height and a true embodiment of peace. The main image is surrounded by many others, not less than at least twentyfive. Many other images are now in a broken state. The Sahasrakuta *caitya* has been constructed with extraordinary skill. On the portal of this temple is a *cautiśā* gadget in which additions from different directions yield the same 34. This gadget is rich in efficacy. It is widely believed that if a child falls ill, this gadget is tied round his neck. From an inscrip ion beneath the image we know that it was carved towards the close of the V.S. 11th century

A Jaina image that has lost its palms and nose, in bla k stone on the fourth alter is that of the twelfth *Tirthankara* Munisubratanatha. The inscription thereon gives it a date at the beginning of the 13th century V.S.

Mahoba—Its early name was Kakpur, Patanpur and Mahotsava or Mahotsavapura. This kingdom was establihsed by the Candela king Candravarma in 800 A.D. and this dynasty produced illustrious kings like Kirtivarma and Madanavarma. The capital was transferred from Khajuraho to Mahoba around 900 A.D. In his report Cunningham has called this place 'Janjahuti', while the Chinese traveller Hiuen Tsang called it 'Jainabhukti'. All over the region hundreds of Jaina images have been discovered. Sometime back an excavation had produced many Jaina images which were probably of the 12th century V.S. Of these one is now at Lalitpur Ksetrapal and the rest at Banda. Adjacent to this place there is a mound 20 ft. high which too has yielded many Jaina images. Remains of Jaina temples and images are largely extant all over towns and villages around Mahoba.

Devgarh its history and association with Jainism—The p ace is located within 9 miles of Jakhlaun ra lway s ation on the Delhi-Bombay

Railway track near the Betwa river and is so called because of the abundance of temples. But its more ancient name was Lucchagiri or Lacchagiri which was a part of the kingdom of the Gurjara-Pratiharas. A temple dedicated to Santinatha was constructed here round 784 A.D. (V.S. 919). This is evident from an inscription of king Bhojadeva who was the grandson of Nagabhatta II and g eat grandson of Vatsaraja. In 12th century V.S. the name of this place was changed into Kirtigiri which was further changed into Devgarh towards the close of the century or early in 13th century V.S. This area must have been part of many kingdoms but at last it came under the occupation of the Candela kings and was a big city in 1294 A.D. Jainism flourished in this region of which remains have been available at Mahoba, Ahar, Tikamgarh, Madanpur, Nabai and Jakhaura. The scenic beauty of this region of the Vindhya hills is just superb. With hills, rivers and forests, it must have inspired the immense cultural outburst of which the remaining proofs are the innumerable images, platforms, columns, gateways, walls and other decorative materials. Apart from several Hindu temples of the Gupta period, there are 31 Jaina temples in the region. Of these in temple No. 4 one can see the mother of the *Tirthankara* in a thinking posture (*vicāra mudrā*) in the midst of a dream. Temple No. 5 is the Sahasrakuta *caitya* with artistic images, 1008 carved all around it, and with an inscription outside dated V.S. 1120 which perhaps is the date of its construction. On two slabs in Temple No. 11 are carved the images of the twentyfour *Tirthankaras*. They are all shown in a calm posture (*praśānta mudrā*). Of these the biggest is Temple No. 12 dedicated to Santinatha in which there is installed a lofty image 12 ft. in height which attracts the visitors. All around it are carved decorative art and images and in the four corners are installed images of goddess Ambika. On the outer walls of the temple are carved the images of 24 *yakṣas* and *yakṣinis*. All these temples are constructed in the north-Indian Aryanagara style which is immensely distinct from the Dravida style. This Nagar or Aryanagar style which was widely adopted in this region was strictly indigenous and flourished before the advent of the Turko-Afgans. Not only that ; this style must have immensely influenced the art of central India and had occasion to flourish during the reigns of the Guptas, the Gurjara Pratiharas and the Candelas. From the Jaina temples and caves, the Archaeological Survey of India has recovered about 200 inscriptions. This is immensely significant from the standpoint of Jaina culture.

Ahar region—As per inscription, the ancient habitation of Ahar was known as Madanesasagarapura between V.S. 11th and 13th centuries. Madanavarma of Candela dynasty was an illustrious king of

this region and had ruled in the V.S. 11th century. Near the town there is a big lake which is still called Madanasagara and on whose banks were performed many a religious ceremony. At some later date the name must have changed into Ahar. The image-inscriptions that have been recovered from this region make mention of many sub-tribes like, Khandelwal, Jaiswal, Medwal, Lamecu, Paurpat (Parvar)-grhapati, Golapurba, Golarad, Awadhpuria, Gargrat, and others who were devoted to spiritual practices and had enjoyed immense affluence. It is highly significant that for the next seven hundred years till V.S. 1968 we have received innumerable images and inscriptions that suggest of the prosperity of the Jaina inhabitants, particularly of the Jaiswals and the Golapurvas. The Grhapatis who had installed the image of Santinatha in the Ahar region were Jainas and the Jaina current had flowed in their family from a past period. Devapala of this tribe had constructed the Sahasrakuta *caitya* at Banpur which is evident from an inscription dated V.S. 1237 on the Santinatha image. The construction of the *caitya* thus must have been completed before this date. The inscription contains several other names for the builders from the same family such as Devapala, Ratanpala, Ralhan, Golhan, Jahad and Udaichand. Golhan had constructed a shrine to Santinatha at Banpur and another at Madanasagarapura and the images were installed therein by his two sons, Jahad and Udaichand.

It is not known how the name of Madanasagarapura was changed into Ahara. None of the image-inscriptions contains the name of Pana Shah. Then how can it be said that temples, etc., were constructed by him or that the place was called Ahar for the offering of food (*āhār*) to the monks by him? Investigation is necessary in this respect. Banpur which is at a distance of about 3 to 4 miles from Madanasagarapura and the Jatara village were also important centres of Jaina culture in the V.S. 12th and 13th centuries.

Gwalior—In the Jaina literature, present Gwalior is variously known as Gopayalu, Gopadri, Gopagiri, Gopacala, Gopalgarh. The place is rich in Hindu, Jaina and Buddhistic historical materials. It is said that the place is named Gwalior after a monk named Gwalio who had cured the founder of the fort, king Surajsen, of leprosy. But, we have mention of the existence of the Gwalior fort in the 6th century A.D. Vajradamana, a king of the Kacchapaghata or Kachabaha dynasty who was devoted to Jainism, had installed a Jaina image here. This is supported by an inscription on the back of the image. But it is not known if other rulers of the same dynasty did extend their cooperation for the preservation and propagation of the Jaina religion. Gwalior was later conquered



Mother of a Tirthankara, Devgarh Fort, M.P.



Panel, Jaina Temple, Khajuraho, M.P.

by the Pratihara kings of Kanauj, who ruled there till its fall to the Pathan ruler Iltutmish in V.S. 1249. On the eve of Timur's invasion of India, one Virsimha of the Tomara dynasty captured Gwalior in V.S. 1455 and his decendants continued to rule there till V.S. 1593. All of them were great patrons of Jaina religion, Jaina culture and Jaina monks and this religion therefore had its golden age in this region during their reigns. The kings were greatly influenced by the learned Bhattarakas. During the reign of king Vikramsimha (Viramdeva) Seth Kushraj of the Jaiswal dynasty was his minister. He was a follower of the Jaina faith and a devoted *śrāvaka*. It was at his inspiration and under the order of Bhattaraka Gunakirti that Padmanabha Kayastha who himself was a Jaina devotee had composed *Yaśodharacarita*.

A look at the Jaina archaeological remains and the literary works of the Jaina savants and Bhattarakas of the period would reveal the dominance of the Jaina religion in this region of which Gwalior was the centre. There were 36 tribes living here but their relation was based on toleration. Many Jainas held high official positions. Particularly illustrious were the reigns of kings Dungar Simha and Kirti Simha when for 33 years Jaina images were carved inside the fort. The father and son were equally enthusiastic in the matter and we have received the largest number of images, inscriptions and literary works from their reign. There was also much construction by private enterprise. We have it that one Padma Simha who got erected many a Jaina temple and installed many a Jaina image was so inspired by devotion to the faith that he got prepared one lakh copies of sacred literature and distributed them to the monks and the shrines (*bhaṇḍāras*). We know this from the preamble to the *Ādipurāṇa* prepared in V.S. 1521. This sort of activity must have influenced the social behaviour of the Jainas of which we have a nice description in *Pārśvapurāṇa* by Kavi Raidhu. Many of the nude images of the Jaina *Tīrthankaras* were destroyed at the later period when the Gwalior fort was conquered by the Muslims and much useful historical material was thus wiped out of existence.

But despite these acts of vandalism, Jaina images can still be seen at many places in the fort. Even the fort itself is a treasure of art. On both sides of the road that connects the fort with the city there are some Jaina images on vast slabs. A Jaina temple between the Elephant Gate and Sas-bahu temple which had been turned into a mosque during the Mughal reign has on excavation yielded in the basement a nude Jaina image and an inscription dated V.S. 1165. These images are either in *padmāsana* or in *kāyotsarga* postures. On a northern

altar, there is an image of Parsvanatha in *padmāsana* posture with seven hoods on his head. On the south wall there are five altars of which two have lost their deities. In the north, there are extant two nude images in *kāyotsarga* posture. In the centre there is an altar 6 ft. 8 inches in length which holds a Jaina image. On the southern altar there are seated two Jaina nude images in *padmāsana*.

Among the images on the Urbahi Gate of the fort, the biggest is that of Lord Adinatha, which is at least 57 ft. in height. Some of these are broken but quite a few have escaped the ravages of time.

On the road from Gwalior to Laskar there is a place called Baba Bawdi. At a distance of about a furlong and a half from the highway, at an elevation beneath the fort there are carved a number of Jaina images in *kāyotsarga* or *padmāsana* posture. These are unique in their vastness and are unsurpassed by any elsewhere. On the right of the tank there is a massive image in *khadgāsana* beneath which there is a vast inscription which indicates the date of its installation as being V.S. 1525 during the reign of Kirti Simha, the son of Dungar Simha of the Tomara dynasty. The face of all these images had been mutilated during the Muslim period and of some even other limbs, a standing symbol of Islamic intolerance. Some of these were besmeared with mud as if they were burried therein. But these were discovered during the commotion of 1847.

Devkund—The Devkund is alternatively known as Cadobh. At one time it was an important place of Jaina culture. Jaina temples of the time of the Kacchapaghata dynasty are still extant here and these were supplemented by new constructions. An inscription that has been recovered mentions of five *Digambara ācāryas*, Devasena, Kulabhusana, Durlabhasena Ambarasena and Santisena of the Ladbagad *gaṇa*. Of these Devasena was an outstanding scholar whose erudition was universally recognised. On a mound near the said Devkund there is an inscription dated 1152 on which is engraved the sandals of Devasena. This inscription has three columns and beneath the mound is a broken image on which is written 'Sri Deva', apparently the abbreviation of the fuller Sri Devasena. Gwalior must have been an ancient seat of the Bhattarakas of whom the most outstanding had been Devasena, Vimalasena, Bhavasena, Sahasrakirti, Gunakirti, Yasahkirti, Malayakirti and Gunabhadra. Of these Devasena, Yasahkirti and Gunabhadra were writers of many books in Apabhramsa.

The inscription of Devkund is highly significant. It was inscribed during the reign of Vikram Simha, son of Vijaypala of the Kachhapa-

ghata dynasty. Another inscription found at Bayana at a distance of 80 miles to the north of Devkund and dated V.S. 1100 mentions of Vijayapala. This also contains the geneology of the Jaina merchant Rsi and Dahar who were brothers. In the Jayasa line there was a rich merchant named Jasuka who was a devotee of the Jaina faith and well-known for his equanimity. His son Jayadeva was no less spiritual and he had from his wife these two sons, Rsi and Dahar, who were successful in amassing a huge fortune. The former Rsi was awarded the title of *sreṣṭhi* by king Vikrama and the latter Dahar had constructed this beautiful temple with a high crest with the collaboration of other *śrāvakas* like Kukeka, Suryata, Devadhara and Mahicand. Even king Vikrama had extended his patronage by agreeing to protect the temple, to arrange for daily worship and reconstruction from time to time.

In the Gwalior state there are many places which have produced many old things of the Jainas and the Hindus. Of these more important are Velsa (Vidisa), Besnagar, Udayagiri, Badoha, Baro (Badnagar), Mandsaur, Naravara, Gyaraspur, Suhaniya, Gudar, Bhimpur, Padmavati, Jora, Canderi, Murar, etc. Of these we shall throw some light on Udayagiri, Naravara and Suhaniya.

Udayagiri—In the district of Velsa there is an ancient place named Udayagiri. At a distance of four miles from Velsa in a hill there are rock-cut temples, the first and the twentieth one being dedicated to the Jaina *Tīrthankaras*. In the latter there is installed the image of Parsvanatha, and an inscription which goes back to 425-26 A.D. during the reign of the Gupta kings.

Naravara—Alternatively called Nalagiri or Nalapur, this is an old historical place. Its history must have been connected with that of the Gwalior Fort. The fort at this place contains many Jaina images of which at least four have escaped the ravages of time. These contain inscriptions which go as far back as 1213 to 1348 A.D. These images are all in white marble. The city has good Jaina temples and a community of the Jainas. In the adjoining villages, traces of the past glory of the Jainas are still to be detected.

About three miles from Naravara, there is a village named Bhimpur. Here lived Jaitra Simha, a Jaina noble of the court of king Asalladeva of the Jajjayela dynasty. He had constructed a huge Jaina temple and installed a huge inscription of about 60 to 70 *ślokas*, each containing 23 couplets. This inscription is still preserved in the Archaeological

Museum of Gwalior. It contains information regarding the kings of this dynasty, of the religious leanings of Jaitra Simha and of its installation being performed by Nagadeva. This inscription has yet to be published.

Suhaniya—This place too was a centre of Jaina culture and is located on the northern bank of the Ahasana river, twenty miles to the north-east of Katavara. Cunningham had collected several image-inscriptions of the V.S. 1013, 1034 and 1467 which indicate that this area was the centre of Jaina culture for a long time.[1]

[1] For Jainism in Malava region see 'Jainism in Rajasthan'.—*Editor*.

JAINISM IN THE UTTARA PRADESHA

History of Jainism in the Uttara Pradesha is much more ancient than in any other parts of the country. Not only the first Jaina *Tirthankara* Rsabhadeva was born in Ayodhya but a succession of *Tirthankaras* were born in different parts of the sacred land of the Uttara Pradesha in pre-historic times. Coming to historic times we find that Lord Parsvanatha was born at Varanasi also in the Uttara Pradesha. He was the son of king Asvasena of Kasi. In his marital relations he was connected with the royal family of king Prasenajita of Pancala. With this royal backing behind him it is natural that he must have had great influence on the contemporary royalties of North India as well as on his own subjects. This is supported from the *Sūtra-Kṛtāṅga* and other Jaina canonical books. The very family of Mahavira was attached to the religion of Parsva. Mahavira also enjoyed the same royal backing as Parsva, as he was well-connected with the royal families of Northern India of his time through his mother. It is no wonder therefore that Jainism was in a most flourishing condition from the 8th century B.C. to the 10 or 12th centuries A.D. in the Uttara Pradesha. This is also testified by the archaeological finds. But a good part of the archaeological remains of prehistoric period in the Uttara Pradesha must have been destroyed during the muslim rule since the Uttara Pradesha must have been the nerve centre of their activity, so that at the moment not much material is available. May be a more intensive search is needed before much of it, if still buried, can see the light of day.

Ayodhya—As already stated Ayodhya was the birth-place of the first *Tirthankara* Rsabhadeva. It was also the birth-place of the 2nd, 4th, 5th, and 14th *Tirthankaras* Ajitanatha, Abhinandana, Sumatinatha and Anantanatha. There are some beautiful Jaina temples on the bank of the Sarayu. These are of later construction.

Sravasti—Sahet Mahet of Gonda district of the Uttara Pradesha has been identified as ancient Sravasti. Being situated on the south bank of the river Rapti, it was the flourishing capital of the kingdom of Kosala in Mahavira's time. It was also the birth-place of 3rd *Tirthankara* Sambhavanatha.

Kausambi—Kosam, the site of the ancient city of Kausambi situated about 34 miles to the south-west of Allahabad on the bank of the river Yamuna, was one of the most celebrated cities of ancient India. In the historic period, however, its earliest and most famous king was Udayan of the Vatsya dynasty. Since then the city remained a centre of great political and commercial activities and was in very flourishing state till about the 10th century A.D. when it was destroyed and so fell into oblivion.

In 1862-63 Sir Alexander Cunningham to whom goes the credit of identifying and bringing to light the importance of most of the ancient sites of Northern India excavated for the first time this site and revived its lost glories. The first scientific excavations, however, were carried on in 1921-22 here by the Department of Archaeology under the guidance of Mr. Sahni and subsequently in 1937-38 by the late Mr. N. G. Majumdar. A vast treasure of sculptures, terracottas, coins, seals and sealings were unearthed. Of these special mention may be made of the figures of Jaina *Tirthankaras* and coins bearing the symbols of Jaina *aṣṭamangalas* like *svastika, taurine, ujjain*, elephant, bull, etc. Kausambi was the birth-place of 6th Jaina *Tirthankara* Padamprabha.

At Pabhosa, near Kosam are two caves bearing inscriptions, in characters of the Sunga age, recording their dedication by Asadhasena from Ahichatra for the use of *kāṡyapa arhats*. Mahavira belonged to the Kasyapa gotra.

Varanasi—Varanasi was the birth-place of the 7th and 23rd *Tirthankaras* Suparsvanatha and Parsvanatha. Temples have been built at the places of their birth. Suparsva's temple is at Bhadaini and that of Parsva in Bhelupura.

Simhapura—Simhapura is now known as Sarnath and is 6 miles from Varanasi. The 11th *Tirthankara* Sreyamsanatha was born at this place. A temple has been built here in his name.

Candrapuri—Candrapuri is 9 miles from Sarnath. It is the birthplace of the 8th *Tirthankara* Candraprabha. There are temples on the bank of the Ganges.

Kampila—Kampila is in Faizabad district of U.P. It was the birthplace of the 13th *Tirthankara* Vimalanatha.

Ratnapura—It is also in Faizabad district. The 15th *Tirthankara* Dharmanatha was born here.

Hastinapura—Hastinapura was the birth-place of the 16th, 17th and 18th *Tirthankaras* Santinatha, Kunthunatha and Aranatha. Besides, Jaina traditions mention a visit of Lord Rsabhadeva to the city of Hastinapura after taking to asceticism, for alms in order to break his one-year fast at the hands of Sreyansakumara, king of Hastinapura. Lord Parsvanatha had visited this place. Lord Mahavira has been mentioned in the *Bhagavatī Sūtra* as having ordained the king Siva of Hastinapura. In the 3rd century B.C. during the reign of Sampriti it has been mentioned as a provincial capital. After this we do not come across any reference to this great city. But it had not gone out of existence totally, for, in the 14th century A.D., again we come across a reference to this great city in *Vividha Tirthakalpa* of Jinaprabha Suri who was the most revered person at the court of the Muslim king Muhamad Tughlak. He paid a visit specially to Hastinapura and gives a list of some historical persons who were born in Hastinapura or visited this place. He also mentions that there were four Jaina temples existing at Hastinapura associated with Lords Santinatha, Kunthunatha, Aranatha and Mallinatha and another temple that of Amba devi. The temples have been mentioned to be sufficiently old, which must have been built centuries earlier. To-day, however, there is no trace of the great city of the ancient times at all, and in place of the big Jaina temples there exist only three memorials of the Jaina *Tirthankaras*.

Sauripura—Sauripura near Agra was the birth-place of the 22nd *Tirthankara* Neminatha.

Ahichatra—Ramnagar in Bareilly district and its surrounding region was once the site of well-known ancient city of Ahichatra. It was in Ahichatra that Lord Parsvanatha attained *kevala* knowledge and probably this place bears the name of Ahichatra from the incident of Naga Dharanendra's spreading the hood over the head of Parsvanatha to protect him from the heavy rains caused by wicked Kamatha.

Mathura—Mathura was an ancient centre of Jainism. It appears that the Jaina community at Mathura was rich and influential as shown by the magnificent monuments left behind by them. Indeed the Jainas have maintained their holy traditions at Mathura upto this day.

The excavations at Kankali Tila yielded a number of sculptures and architectural pieces, which once belonged to the two *stūpas* at the site. A very early Jaina stupa which existed at Mathura and which as we know from inscriptions was called *devanirmitah stūpa* may probably

be assigned to the 3rd century B.C. An image of Arhat Nandyavarta was installed in this *stūpa* in the year 89 (A.D. 167). The word *devanirmitah* points to an extremely early tradition attributing the *stūpa* to a divine origin. It probably confirms the belief that the original *stūpa* was made of gold and precious gems which was later on encased by a larger *stūpa* of bricks and stone. The brilliant description of the *vimāna* of Suryabhadeva in *Rāyapaseṇṭya Sutta* has recorded the tradition of an archetycal *devanirmitah stūpa*. Taranath records a tradition that the Mauryan monuments were believed to be the works of the *yakṣas* and that the art monuments of the preceding age were the works of the *devas*. Although there is a mythical element in this description it does give some indication of the high antiquity of the original Jaina *stupa*. According to Jinaprabha Suri it was believed that the ancient *stupa* was erected by Kuvera *yakṣi* in honour of the 7th *Tirthankara* Suparsvanatha. At a later date the first *stūpa* was encased in bricks in the time of the 23rd *Tirthankara* Parsvanatha. Thirteen hundred years after Mahavira, Bappabhatta Suri organised a restoration of the older *stūpa* which seems to be confirmed by the post-Gupta and Gupta sculptures found here. It appears that there were more than one restorations. The original *stūpa* probably a small one was a mound of earth which concealed a miniature *stūpa* of gold and gems. Later, on, as the tradition says, it was converted into a brick *stūpa*. In the third stage the same was transformed into a stone *stupa* together with the addition of a large stone railing and gateways with a good deal of carving to give it the form of a lotus railing, *padmavaravedikā*, as described above on the basis of the actual art specimens and the description in the *Rāyapaseṇīya Sūtta*.

We are informed of an interesting fact by the *Vyavahāra Sūtra Bhaṣya* that the Buddhists wanted to encroach upon the Jaina *stūpa* claiming it as their own but after six months of quarrel the king gave a decision in favour of the Jaina *samgha*. The fact appears to be that quite in proximity of the Jaina *stūpa*, almost across the road, the Buddhists also had built a *stupa* of their own at the site now called Bhutesvara where a large number of Buddhist railing pillars have been found. Since in the earlier Jaina *stūpa* which was in tact at that time there were no images to show its religious affiliation, as we have seen above in the description of the *padmaveravedikā*, the Buddhists laid claim to its possession but were thwarted in their attempt by royal intervention. In pursuance of the art movement during the Kusana period the Jaina community, however, seems to have decided to build a new *stūpa* with the same kind of lithic sculptures on the railing pillars as was the style of the age and of which numerous specimens have been found.



Rsabhanatha. Kosam, U P



Parsvanatha, Mathura, U.P

A special feature of the second Jaina stupa is the discovery of numerous inscriptions dated in Kusana era which give a detailed picture of the Jaina *samgha* that is confirmed by the *Kalpa Sūtra* of Bhadrabahu which points to the authentic nature of the Jaina accounts.

Āyāgapatas or Tablets of Homage—The word *āyāga* is from Sanskirt *aryaka*, meaning worshipful. The slabs were installed round the *stūpa* to receive offerings and worship. *Āyāgapata* No. J 555 (Smith, Jaina stupa, pl. XX) actually illustrates their position round the *stūpa* where worshippers are offering flowers heaped on these platforms. Sixteen of them were installed round a *stūpa* four in each direction as can be gathered from the Mathura figure. There are references to *puhumi śilā patta* in early Jaina *Āgamas* (*Aupapātika Sūtra*, 5) indicating that originally such slabs for worshipping the deity were made of clay. The Jaina *āyāgapatas* are things of joy and beauty with perfect workmanship. They illustrate the continuity of symbol worship amongst the Jainas and also the introduction of image worship as combined with the symbols.

The strong belief in the significance of symbol and powerful influence which the symbols exercised on religious worship are made manifest on these *āyāgapatas* as nowhere else. They belong to transitional period when symbols were as much meaningful as the *Tirthankara* image and the two were equally balanced in harmony with each other.

The first place may be given to a slab (J 248, Smith, pl. VII-VIII) which is based entirely on the conception of symbols. It is a *cakrapaṭṭa* showing a sixteen spoke *cakra* in the centre surrounded by three bands; the first one showing sixteen *triratna* symbols, second one eight maidens of space (*aṣtadikkumārikā*) floating in the air and offering garlands, and lotuses and the third showing a coiled heavy garland, and in the four corners supported by atlantes figures of *triratnas* round a square forming in which on the four sides were shown four religious symbols like *srivatsa*, *triratna*, etc. each worshipped by a pair of human figures, male and female having wings and hind parts of lions.

The next stage is shown by another *āyāgapaṭa* known as *svastika-paṭṭa* (pkt. *sotthiyapaṭṭa*) so called owing to the presence of a conspicuous *svastika* motif disposed round the figure of a seated *Tirthankara* under a *chatra* in the central medallion encircled by four *triratna* symbols. Inside the four arms of the *svastika* again are auspicious symbols, viz., *mīna-mithuna* (pair of fish), *vaijayanti* (triangle-headed standards), *svastika* and *śrīvatsa*. In the outer circular band are depicted four

auspicious symbols, viz., *bodhi* tree in railing, *stūpa*, a defeated object and a *Tīrthankara* being worshipped by 16 *vidyādhara* couples. In the four corners are *mahoraga* figures in atlantic attitude. One side of the outer square frame has been widened to find place for a row of eight auspicious signs.

A third kind of *āyāgapaṭa* was named as *caityapaṭṭas* of which two specimens have been found among Mathura *āyāgapaṭas*; No. J 255 in the Lucknow Museum showing a *stūpa* with *sopāna toraṇa vedikā*, two side pillars, *śālabhanjikā* figures and an elongated *stūpa* or *caitya* after which the name was derived. The other *caityapaṭṭa* from Mathura in No. Q2 in the Mathura Museum of which the exact place of origin is not certain but which was installed in a *devakula* of *nirgrantha Arhats* and hence in all probability belonged to the Jaina sanctuary of Kankali-tila. On this slab (height 2′ 4″, width 1′ 9¾″) is carved a *stūpa* of *caitya* surrounded by a railing and an ornamented gateway approached by means of the flight of steps. The *stūpa* is flanked by two pillars, the one topped by a wheel (*cakradhvaja*) and the other by the sejant lion, (*simhadhvaja*). On each side of the *stūpa* are two flying naked *munis*, two *śālabhanjikā* figures– on each side of the stair case is an arched niche containing a human figure representing the male and female donors.

From the point of view of art highest place is taken by the *āyāgapata* J 249, Lucknow) set up by Simhnadike for the worship of the *Arhat* which is organised as *Tīrthankara paṭṭa* showing the *Jina* seated in *padmāsana* in the central medallion enclosed by four *triratnas*. Its outer frame is conceived with rows of eight auspicious signs which have now become standardised as the group of eight *mīnamithuna*, *devagṛha*, *śrivatsa*, *ratnapātra*, above ; below *triratna*, *puṣpasraka*, *vaijayanti* and *pūrṇaghaṭa*. On one side is a *cakradhvaja* and on the other a *hasti-dhvaja* both of which are placed on the top of lion capitals consisting of four-winged lions. Another *āyāgapaṭṭa* (J 252 gift of Acala) is of similar design but with some difference in the number and form of the auspicious symbols. *Cakradhvaja* is common to both, the elephant-topped pillar of the former gives place to a simhadhvaja in the latter which, however, is much defaced.

Tīrthankara images. The sculptures from the second Jaina stage of the Kankali tila show a good number of *Tīrthankara* images dated from the Kushana year 5 to 95. They are of four kinds : (1) standing images in *kāyotsarga mūdrā* in which nudity is clearly indicated. (2) seated images in *padmāsana*, (3) *pratimā sarvatobhadrikā* or four-fold images in standing posture and (4) the same in seated posture. In

Mathura art of the Kushana period we do not find the distinctive signs (*lānchana*) of the *Tirthankaras* excepting in the case of Adinatha or Rsabhadeva who has a couple of loose locks falling on shoulder and Suparsvanatha marked by a canopy of serpent hoods. On the pedestal of these images we find the figures of lions and *dharmacakra* in front. Generally we find the *śrāvaka* house-holders including men, women and children depicted as worshippers. From the point of view of art these images are rather stiff as required by their contemplative mood (*samādhi*) and austere penance (*tapas*). Even then in a couple of images of the Gupta period there is some degree of relaxation in the pose and beauty, and the decorative motif. There is, however, an image of Mahavira seated in *utthita padmāsana* (G1 Mathura Museum) having a lotus halo behind the head and hair arranged in short schematic curls in which austere stiffness has given place to subtle grace and a divine effulgence on the face. It should however be noted that those very artists when engaged on carving the railing pillars showed themselves equal to experienced masters in the delineation of the human form and the rendering of different poses. The variety of scenes on the railing pillars is extremely superb and their aesthetic quality is very high. The groups of householders on the pedestal and specially on the tympanum (No. J555 Lucknow Museum) are possessed of great charm, the latter showing an exceptional mastery of composition and figure carving.

The *Tirthankara* images are distinguished by the *śrivatasa* symbol in the centre of the chest and haloes round their head except where there is a canopy of *nāga* hoods. On the pedestals we see either a *cakra* alone or placed on pillar or a seated *Jina* or a lion figure. In some cases the name of the *Tirthankara* is mentioned e.g., pedestal No. 490 stating it to be Vardhamana *pratimā* dated in the year 84 of Kusana era. It should be noted that the *śrivatsa* symbol is found only on Jaina images and never on Buddha images. The Jainas had adopted quite early the *śrivatasa* as their distinctive sign as we find it in the beginning of the Hathigumpha inscription of Kharavela. In seated *Tirthankara* figure we find only one *mudrā*, viz., *dhyāna mudrā*.

The Jaina community of Mathura was interested in particular kind of *vyūha* worship as shown by a number of conjoint fourfold images *pratimā sarvatobhadrikā* (inscriptions, Smith, p. 46-7) the four *Tirthankaras* selected for this purpose being Rsabhanatha the first, Suparsva the seventh with a canopy of serpent hoods, Parsvanatha the twenty-third and Mahavira the twentyfourth.

JAINISM IN THE PUNJAB

Jainism originated in Eastern India from where it spread into other parts of the country. In the course of time it lost its eminence in the region of its birth, but gained prominence in the South and the West where it played an important role in the political, social and cultural fields.

There is no tradition as to how and when Jainism came into the Punjab just as there is one for its arrival in the South or for the introduction of Buddhism into Ceylon. When, however, the following facts are taken into consideration, it can be said without much hesitation that Jainism entered the Punjab soon after the *nirvāṇa* of Mahavira.

(1) It is enjoined upon Jaina monks to continue wandering from place to place and preach the doctrine to all without staying anywhere except during the four months of the rainy season.

(2) Jaina laymen journeyed far and wide by land and sea for trade purposes, thus coming into contact with other peoples. It is natural that some of the latter were attracted by Jaina doctrines and practices and were won over to the new faith.

(3) King Sampriti, a grandson of Asoka, sent missionaries to foreign countries to preach the doctrine there.

There cannot be any doubt about the existence of Jainism in the Punjab in the early centuries of the Christian era. It never became a popular religion here but remained confined to big cities and towns. Though the number of its followers has been small yet by virtues of their social and economic position they won esteem at the hands of the rulers. Literary and archaeological evidence shows that there were different centres of Jainism in the Punjab at different times but it does not preclude its existence at other places. The existence of seven such centres up to the time of Akbar is supported by literary and other evidences. They are : (1) Takṣasila, (2) Harappa, (3) Simhapura, (4) Parvatika, (5) Nagarkot-Kangra, (6) Sindhudesa and (7) Lahore.

1. *Taksasila*—According to tradition preserved in literature the earliest centre of Jainism in the Punjab was at Taksasila (Taxiles of the Greek writers) the remains of which have been identified with extensive ruins excavated near Saraikala (now named Taxila) twenty miles north of Rawalpindi. This centre is mentioned in the biography of Rsabha, the first *Jina*, who is generally regarded as a mythological person and is put millions of years back. It is stated there that when renouncing the world Rsabha divided his kingdom among his sons. Bharata, the eldest, got Ayodhya and Bahubali, the second, got Taksasila.

Now Bharata, on account of seniority, was entitled to proclaim himself as a *cakravartin*, demanding homage from his younger brothers. All except Bahubali readily yielded. The latter, however, would not do so. A battle ensued between the two, and at last the matter was referred to Rsabha who advised Bahubali to submit to Bharata's suzerainty. Dismayed at his defeat, Bahubali renounced the world and became an ascetic undertaking severe penance. A fiftyseven-feet-high statue representing him as such stands at Sravana Belgola in the Mysore State. It was fashioned from a single rock and was erected about a thousand years ago. When Bahubali was yet a king, his ascetic father Rsabha visited the kingdom of Bahubali who, on hearing this news prepared a fit reception for the great saint, but the latter returned without reaching his son's capital. As a memorial to the occasion Bahubali built a *stūpa* on the spot from which Rsabha had returned. The antiquity of this tradition is borne out by the sculptural remains of the Simhapura *stūpa*.

That Taksasila was a flourishing centre of Jainism till the time of its destruction is also warranted by literary references. One of them states that Taksasila was studed with 500 magnificent Jaina temples. Once upon a time a great epidemic spread there which began to take a big toll of human life because all gods and goddesses had fled from the city owing to the sacrilege committed by the *mlecchas*. However, the epidemic abated through Manadeva's efforts but in the third year of it the city was destroyed by the Turuskas about the sixth century A.D.

During the critical time the people concealed their idols in underground cells. The Jaina temple at Amritsar has got such a cell even to-day to store images if emergency arose.

Relying on this account Sir John Marshall came to believe that the temples F and G at Sir Kap, which he had previously regarded to be Buddhist, were most probably from among those very Jaina temples because their construction differed from those so far found at Taxila

and resembled closely the ones represented on the *Āyāgapaṭus* excavated from the Kankali Tila, the site of a Jaina *stūpa* at Mathura.

2. *Harappa*—At Harappa, a village in the Montgomery district of the Punjab an extensive mound of great antiquity was excavated and a large number of clay seals bearing figures of standing males were unearthed.

Rama Prasad Chanda compared these figures with Jaina statues. He found that the pose of the standing deities on the Indus seals especially of the one reproduced as fig. 13 in plate XII of Sir John Marshall's *Mohenjodaro and Indus Civilisation* Vol. I resembled very closely the pose of the standing Rsabha in *kāyotsarga* from Mathura. He further remarked that among the Egyptian sculptures of the time of the early dynasties (III-VI) there were standing statuettes with arms, hanging on two sides (*The Cambridge History of Ancient India* Vol. I, plates 80c and 82c).

"But though these early Egyptian statuettes, and the archaic Greek Kouroi show nearly the same pose, they lack the feeling of abandon that characterises the standing figures on the Indus seals and images of *Jinas* in *kāyotsarga* posture. The name Rsabha means bull and bull is the emblem of *Jina* Rsabha. The standing diety figured on Indus seals with a bull in the foreground may be the prototype of Rsabha."

The late Dr. K. N. Sitaram, Curator of the Lahore Museum, saw a further similarity between the figure of the Indus seal (No. 13, plate XII of Marshall's *op.cit.*) and the standing image of Suparsva, the seventh *Jina*. The latter has the hoods of five cobras spread over the head. The Indus seal also shows cobra-hoods similarly over the head.

Whatever the truth is, it can reasonably be inferred that a cult of meditation similar to that practised by the Jainas formed part of the Indus Valley Civilisation thousand years ago. Further discoveries from other ancient sites might reveal more signs of resemblance between the Indus cult and Jaina religion.

3. *Simhapura*—The Chinese traveller, Hiuen Tsiang, a follower of Buddhism, came out to India for paying a visit to Buddhist teachers and sacred places. He travelled in this country from 629 A.D. to 655 A.D. and wrote a detailed itinerary of his journey. In his account of Kapisa, the eastern part of Afghanistan, he says that besides Buddhist monks, there were 'naked ascetics', some of whom besmeared their

bodies with ashes and wore strings of human skulls. Samuel Beal in his note on 'naked ascetics' identified them with the *nirgranthas* or the Jaina ascetics of the *Digambara* sect. This may be so. But those who besmeared their bodies with ashes and wore strings of human skulls were certainly not *nirgranthas*. They were apparently *kāpālikas* or belonged to some other faith.

From Kapisa Hiuen Tsiang came to Simhapura where he found near Asoka's *stūpa*, the place at which the first prophet of the white-clothed heretics attained enlightenment and delivered his maiden sermon. An inscription, also, was placed nearby to record this fact. There was a temple too. The religious rules of the people visiting it were very similar to those of the Buddhists. They either lived quite naked or put on white clothes. The image of their founder had an affinity with that of the Buddha. Evidently the above statement refers to the *Digambara* and *Svetāmbara* Jainas and supports the tradition of Rsabha's visit to the place over which Bahubali erected a *stūpa*.

From the data furnished by Hiuen Tsiang Sir Alexander Cunningham calculated the site of Simhapura to be somewhere near the modern Katas (Kataksa), a place of Hindu pilgrimage in the Jhelum district. At the suggestion of Dr. C. Buhler, Dr. (later Sir) Aurel Stein, then the Principal of the Oriental College, Lahore, personally visited the place in 1889 and discovered the remains of the Simhapura Jaina temple buried near Murti, a village two miles from Katas. He at once commenced excavation and collected a huge mass of idols and other remains of the temple. All these were brought to Lahore in twentysix camel loads and were deposited in the Punjab Central Museum where some are exhibited in the sculpture gallery while the rest lie stored in the godown. The size of the temple and Hiuen Tsiang's remarks about it clearly show that the Jainas must have occupied an important place in the population of Simhapura when the Chinese traveller visited it.

4. *Parvatika* (6th century A.D.)—Pradyotana Suri in the introduction to his *Kuvalayamālākathā* (finished in *Saka* 700—*Vik. sam.* 835) states that in the Uttarapatha (Northern India) there was a town named Pavvaiya (Parvatika) on the bank of the river Candrabhaga (Chenab). The king of this place was Toraraya who is perhaps the same as Toramana, the well-known Huna prince. According to other accounts Toramana's capital was Sakala which has been variously identified with Sialkote and Sangla hill. It is probable that Parvatika was another name of Sakala and was situated close to the modern Pabbu hills, and hence the city was called Parvatika, or the city itself gave the name to the hills, for Pabbi is only the modern form of Parva ika.

Harigupta, a Jaina monk, was the *guru* of Toraraya and stayed with him. Harigupta himself seems to have belonged to a royal family because a coin or two are known to bear this name. From the reference that Harigupta was the *guru* of the reigning monarch of Parvatika, it is not unreasonable to conclude that Parvatika was an important centre of Jainism in the Huna period.

5. *Nagarkot-Kangra* (c.1000-1600 A.D.)---The next centre of Jainism is Nagarkot, another name of Kangra, standing both for the fort and the town. It is 135 miles from Amritsar by rail. In ancient times it was the capital of Trigarta or the hilly country lying between the Sutlej and the Ravi. Till recently it presented a picture of old Hindu culture and polity.

That the valley of Kangra was once a flourishing centre of Jainism s warranted neither by the present Jaina population of the region which counts about a hundred souls, nor by any tradition current among the Jainas.

Sir Alexander Cunningham was the first to notice the remains of the old Jaina temples and images in the Kangra fort and the town. He found there a number of Jaina inscriptions also. To account for the finds he remarked that the *Diwans* of the Muslim rulers of Delhi stationed at Kangra were *Digambara* Jainas.

The oldest and the longest inscription is the one inscribed on the pedestal of an image of Rsabha. It was edited by G. Buhler who found that its script was old Sarada resembling that of the *Baijnāth praśasti*. The date mentioned in it is *sam*. 30 which may be the *laukika sam*. 30, corresponding perhaps to 854 A.D. The word *gaccha* in it denotes that the image belonged to the *Svetambara* sect. This image and its inscription have been noted by Sir John Marshall also.

The late Dr. K. N. Sitaram made an extensive tour in the Kangra valley in 1930. He discovered numerous Jaina images and ruins of Jaina temples and found that some of them had been appropriated by the Hindus under different names, e.g. the Ganapati temple lying between the railway station and the rest house at Baijnath-Paprola was originally a Jaina temple.

The credit of finding an authentic literary document which proves beyond doubt the importance of Kangra in Jaina history goes to Muni Jina Vijaya, the well-known scholar of Jaina history and literature.

In 1916, he published the *Vijñaptitriveṇī* from the original copy prepared under the supervision of its author, Upadhyaya Jayasagara, immediately after its composition in *sam.* 1484. The *Vijñaptitriveṇī* is a lengthy report of the author's pilgrimage to Nagarkot in *sam.* 1484. Such reports are called *vijñaptipatras* and were written by monks to their *gurus* to inform them of the religious acts performed during the year.

The *Vijñaptitriveṇī* offers a vivid picture of the pilgrims' party starting from Faridpur on the south bank of the Vipasa and reaching Nagarkot on Jyestha *śuklā* 5, *sam.* 1484 after crossing the Banganga. The route and the places visited are carefully described. The outward journey was made by a different route from the return journey. A mention is also made of the battle that was going on at the time between the Khokhar chief, Yasoratha, and the Muslim ruler Sikandar. The *Vijñaptitriveṇi* provides a useful information about the topography of the Punjab. Some of the images seen by K. N. Sitaram in the Kangra valley probably belonged to the temples visited by the pilgrims' party in *sam.* 1484.

6. *Sindhudesa*—A few centuries ago the territory above the confluence of the Punjab rivers with the Indus was known as Sindhudesa. It included roughly the present districts of Multan, Muzaffargarh and Montgomery. In olden times this region was an active centre of Jainism, connected more intimately with Gujarat and Marwar than with the Punjab proper.

One of its chief cities was Multan. In *sam.* 1169 Jinadatta Suri of the Kharatara-*gaccha* was staying there during the rainy season (*cāturmāsa*). Here the Komala-*gaccha* was predominant but Jinadatta paid more attention to his own followers of the Kharatara-*gaccha*. The followers of the Komala-*gaccha* took it as an insult and conspired with the ruler of the place to put an end to the Kharataras. The ruler enquired how to distinguish a follower of the Kharatara-*gaccha* from that of the Komala. The reply was that the Komalas applied saffron mark on their forehead whereas the Kharataras did not. Somehow the Kharataras got a scent of the conspiracy against them. Their leader, Hathi, went to the ruler's wife and succeeded in getting the orders reversed, i.e., those without a mark on the head were to be executed. Thereupon the followers of the Komala-*gaccha* wiped off the mark and many of them came over to the Kharatara fold.

Jinadatta Suri is said to have established the *pañcanadī pūjā*, i.e., the worship of the combined stream of the five rivers of the Punjab.

Once upon a time the Jainas of Sindhudesa sought the Suri's advice as to how they could become wealthy. He suggested to them to fetch from Bhatner the idol of the *yakṣa* Manibhadra who, when propitiated by worship, would grant their wish. Pretending as traders, some of the Jainas of Sindhudesa went to Bhatner and stealing the idol fled from there. The people of Bhatner known as the Baharis, i.e., outsiders or non-Sindhis gave a hot chase. Both the parties met at Ripri near Ucca on the Pancanadi. The Sindhis jumped into the river and crossed it leaving the idol under water. The Baharis made a search but could not find it and returned in despair.

On hearing this Jinadatta invoked Manibhadra to come out of waters but he did not. Upon this a mutual agreement took place by which Jinadatta was to worship the *yakṣa* under water every year whereas the *yakṣa* undertook to make the Jainas of Sindhudesa a wealthy people.

It is even more interesting to know how Jinadatta started worship of the Muslim *pirs* or saints. When Jinadatta met the *pirs* he received them very kindly and at times helped them with money and food. When the *pirs* were slain in a battle, their departed souls asked the Suri for a place to live in. The Suri pointed to the Pancanadi and advised them to make their abode in its waters. Similarly the soul of a Rajput warrior was allotted the Pancanadi. In this manner the Pancanadi Fair became a regular festival for all the communities.

Besides Multan which remained a Jaina centre upto the time of partition, there were several other places, that once enjoyed Jaina prominence. Malikavahanapura, Mammanapura, Maruktta (Kotta Marotta ?), Drohadotta, Faridpura (Pak Pattan), Devapalapura (Dipalpur) have been mentioned in the *Vijñaptitriveṇi*. Besides these Bhera, Dera Gazi Khan, Kohat, Bannu and Mianwali had an influential population of the Jainas.

7. *Lahore*—Lahore is an ancient city having been the capital of the Punjab for several centuries. Its foundation is popularly ascribed to Lava, as that of Kasur to Kusa, sons of Sita and Rama, but there is no historical evidence for it. However, it may have been founded by king Loh of the Rajput chronicles where it is called Lohgadh. This conjecture is supported by the shrine of Loh in the Lahore fort and by the Lohgarh gate at Amritsar.

But Lahore (locally pronounced Lahaur or L'haur) is not the old name of the city. Amir Khurau (d. 1325) calls it Lahanur. This name

also occurs in manuscripts (Devnagri and Gurmukhi) ranging from *sam.* 1591-1811 (1534-1764 A.D.) The question which of the two names is earlier and when Lahanur went out of use needs investigation. However, the Jaina name, Labhapura, which probably dates from the time of Akbar and is a Sanskritised form of Lahaur shows that Lahaur and Lahanur both were current simultaneously for a long time.

Lahore acquired prominence in Jaina history during Akbar's reign. The emperor, being tolerant and inquisitive, established at Agra in 1573 an *Ibādatkhānā* or house of worship where representatives of various religions assembled and held discussions on religious topics ; and the Jaina monk Hiravijaya Suri, also, was invited to take part in them. Akbar was so highly impressed by the Suri's exposition of the virtues of *ahimsā* (non-injury to living creatures) that he gladly issued royal edicts to prohibit the slaughter of animals on certain days of the year throughout his kingdom.

About 1582 Akbar stayed at Lahore continuously for a number of years. It was during this time that Lahore became a centre of Jaina activities. Karam Chand, a Jaina *baniā* of Bikaner, who was a minister first of Kalyan Singh, and then of Rai Singh of Bikaner, having incurred the displeasure of the latter left his court and joined Akbar's as a *bhāndāri* and settled at Lahore.

Once upon a time Karam Chand praised before Akbar the learning and saintly character of another Jaina monk named Jinacandra Suri. Akbar wanted to see him, and the Suri was invited to Lahore in 1592. Now Jinacandra was a rival of Hiravijaya. Consequently, the latter, also, sent his disciple, Vijaya Sena, to Lahore to keep a watch that Jinacandra might not injure his influence over Akbar.

Both these monks attended Akbar's court from time to time. The presence of *bhāṇḍāri* Karam Chand as Akbar's courtier and the influence of these monks at the court greatly enhanced the prestige of the Jainas in the eyes of the non-Jainas.

Jaina literature and inscriptions give a detailed account of the relation between Akbar and the monks, and describe in glowing terms the influence which the monks' teaching had on Akbar. The Muslim historians like Badauni looked upon these meetings with suspicion. The subject is fully treated in Vidya Vijaya's *Sūrisvar aur Samrāṭ* and in M.L. Desai's introduction to his *Bhānucandracarita*.

The Jaina temple in Said Mitha Bazar and the Tharhiyan Bhabrian (lately renamed Jain Street) were founded with Akbar's permission. Karam Chand built a shrine in his residential village near the present Guru Mangat about 7 miles south of Lahore. The village came to be known as Bhabra after the common word for the Jainas of the Punjab.

It is related that Akbar took some of the monks with him to Kashmir. One of them was allowed to learn Persian along with Salim. Another monk composed a *stotra*, the *Sūryasahasranāma*, containing a thousand names of the sun which was recited before Akbar on every Sunday. On the birth of a daughter to Salim under unlucky stars, Akbar ordered a *pūjā* to be performed in the Jaina temple and Salim graced the occasion with his presence.

Other Jainas having access to Akbar were Than Simha and Durjan Sala.

Several grand functions connected with Jainism were held under royal patronage such as were never celebrated at Lahore afterwards. A number of appropriate titles were conferred on the monks. One was called *Khush Faham* on account of his sharp memory and ready wit.

Lahore was not without literary activity. The *Sūryasahasranāma* was specially composed for Akbar. The *Aṣṭalakṣī* containing eight lakh interpretations of *rājāno dadate saukhyam* was presented to Akbar. Several other works also were written besides the copying of numerous manuscripts.

About this time a large number of Jaina families from Marwar came into the Punjab and settled in important cities and towns. Whereever there were a few families, Jaina priests or *yatis* established their *upāśrayas* or *ḍerās*.

JAINISM IN RAJASTHAN

The Badli inscription is a sure enough proof of the prevalence of Jainism in Rajasthan in the 5th century B.C. But thereafter till the 6th century A.D. there is neither an adequate literary proof nor inscriptional support to testify its existence therein excepting its prevalence in the border areas of the Punjab, Sind, Gujarat, Uttarpradesha and Malwa. From this it may be inferred that during this period Rajasthan could not have remained totally free from its impact. From the 7th century A.D. through modern times, this religion has remained on a high pedestal in Rajasthan by the lofty personality of the *sādhus*, the cooperation of the rulers and the princes and the magnanimity of the rich business community. During this period many impressive temples have come up and many images installed therein ; innumerable scriptures have been codified and innumerable *bhāṇḍāras* (store) for their upkeep established. Specially noteworthy has been its impact on the common people in this state who in consequence have given up the use of meat and liquor.

Jainism at the time of Mahavira—The genesis of the Indian history almost coincides with the time of Mahavira. At this time there was a powerful monarch in Sindhu-Sauvira named Udain who was a great devotee of Jainism and who had constructed a massive temple in his capital for offering worship. Once during his wanderings when Mahavira had visited his capital, the king joined the *śramaṇa* order. At that time portions of Jaisalmir and Cutch were included in Sindhu-Sauvira.

It is known from an inscription (1276) obtained at Vinmal that Mahavira had himself come to Srimalanagar. Even the text of the *Srīmalamāhātmya* reveals the flourishing nature of Jainism there. According to it Gautama became unhappy at the behaviour of the Brahmanas of Srimalanagar and went to Kasmir. On his return to Srimalanagar, he converted the *vaiśyas* to Jainism.

From an inscription (1369) obtained at Mungsthala it is known that Mahavira had himself come to Arbudabhumi during the 37th year of his life. But this proof is of much later date and hence comparatively less dependable.

As said above, the greatest evidence in support of the propagation of Jainism in Rajasthan is contained in the Badli inscription. Dated the 84th year after the death of Mahavira it has a mention of a place called Majjhamika. This is the same Madhyamika of Chittore of which Patanjali makes mention in his *Mahābhāṣya*. Its present name is Nagari. The Madhyamika branch of the Jaina *śramaṇa* order was named after this place. The foundation of the city was laid by Priyagrantha, a disciple of Suhasti in the 3rd century B.C. and an inscription of the same date contained the following words 'for all beings'. The probability is that this is a Jaina inscription establishing the existence of Jainism in Rajasthan at this time.

Jainism during the Maurya era—During the Maurya era, Jainism had a prosperous time. Literary evidence and inscriptions indicate beyond doubt that Candragupta Maurya was a Jaina. His empire contained a portion of Rajasthan ; for an inscription by his grandson has been recovered from Bairath. Candragupta had established many temples. According to the poet Sundara Gani of the 17th century, he had installed the Parsvanatha image in the temple of Ghanghani.

Although Asoka was a follower of Buddhism, he was not unsympathetic to Jainism. He had dug out caves in the hills of Barabar for the residence of Ajivika monks. His inscriptions mention of gifts made by him to the Nirgranthas and Ajivikas. His grandson Sampriti who succeeded him to the throne did as much for the propagation of Jainism as his grand-father Asoka had done for Buddhism. In the Jaina history, he is known as Jaina Asoka. According to tradition he erected many temples and images in Rajasthan, Gujarat and Malava. According to Col. Todd, the temple at Kumbhalmer was constructed by Sampriti ; but this is not correct. For, this temple seems to be of a later period, of about 13th century A.D., and bears similarity to the temple at Abu. But its construction remained incomplete. According to the Nandlai inscription, the local Jaina Sangha reconstructed the temple of king Sampriti at Nandlai in V.S. 1686.

Greek view on Western India--From the Greek sources too we come to know many things about Western India. According to them, many nudist monks whom they called 'Gymnosophists' used to move about in this region. They exposed themselves to hardships and courted death by starvation. They held a position of esteem in society. Many ladies practised restraint and studied religion and philosophy under their guidance. They made no discrimination on grounds of caste and sex but gave a high place to conduct. They used to worship the

stūpas. These support the surmise that Jainism was widespread in Western India at the time of the advent of the Greeks.

Jainism during the Saka era—Jainism held a position of esteem in the Saka era. The dominant figure of the period was Kalakacarya. who wandered in Saurastra, Avanti and Western Rajasthan and spread the tenets of Jainism. His sister Sarasvati too supported him in this mission as a nun. Gardhavilla, the king of Ujjaini, was too much attracted by her beauty that he wanted to have her. This enraged Kalakacarya who, by dint of his knowledge of astronomy mobilised the support of the Saka king Maues who laid seize of Ujjaini and defeated Gardhavilla. Maues had printed many coins of which one has a seated image on one side and of an emerging elephant on its reverse. Tarn has identified the image to be that of the Buddha. But this reading may be far from correct and the image may be that of a *Tirthankara* on whom the elephant is coming to sprinkle water. It is quite possible that Maues had accepted Jainism under the influence of Kalakacarya and printed a coin with the image of a *Tirthankara.*

Ujjaini was in Saka possession for 17 years. It was recovered by Gardhavilla's grandson Vikramaditya. During the reign of Vikramaditya the Malava republic was a part of south-east Rajasthan and Jainism was a living religion in Western India. According to Jaina tradition, Vikramaditya himself became a Jaina.

In the first century A.D. Harsapura was supposed to be a prosperous town. It was located somewhere between Ajmer and Puskara. According to Jaina literary evidence, there were three hundred Jaina temples here. At this time there was a king named Suvarapala who reigned here but he is not yet identified in history. This however does not disprove of Jainism being an important religion of this region. Harsapura *gaccha* too must have derived its name from this place. There are inscriptions available of this *gaccha* of the 10th and 11th centuries A.D.

The efforts of Samantabhadra too helped the propagation of Jainism in the 2nd century A.D. According to an inscription of Sravana Belgola he himself went to many places to propagate Jainism. He had even visited Malava which formed the south-eastern part of Rajasthan at that time.

Mention in Huien Tsang's account—It is known from Huien Tsang's account that Jainism was practised from Taxila to the extreme South. Of Rajasthan, his record contains the account of Bhinmal and Bairath

only. At both these places Buddhism was in a decadent state. In a *math* in Bhinmal there lived only hundred Buddhist *bhikṣus*. But the majority of the people of this place professed other religions. In Bairath there were eight *mathas*, all in a delapidated state. From this it may be inferred that along with Buddhism, the Vedic religion and Jainism too were the prevalent religions of these two places.

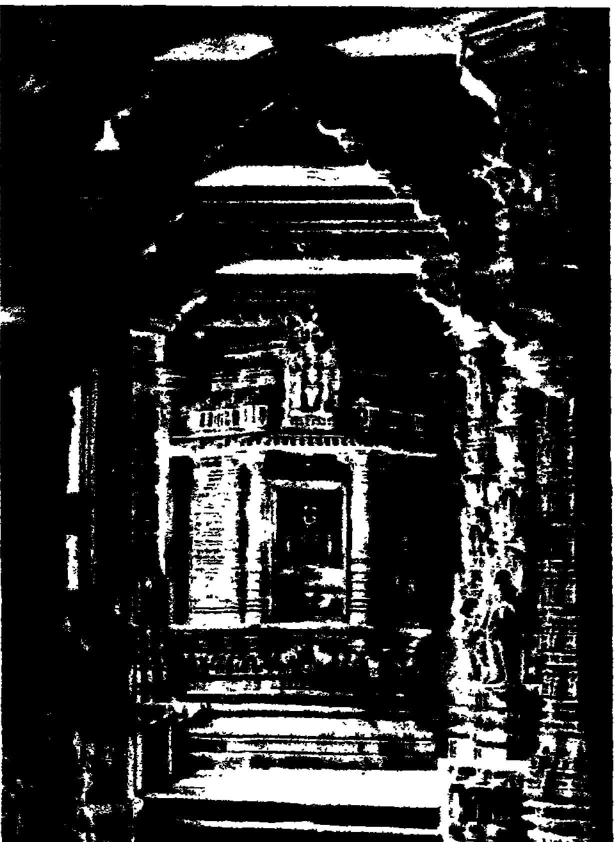
In the Vasatgarh temple, there is an image of the 7th century A.D. This supports the existence of Jainism in Rajasthan in that century. In the 8th and 9th centuries this religion became widespread in Rajasthan by the effort of the noted savant Haribhadra Suri. In the beginning he was the priest of Jitari, the king of Citrakuta (Chittore) but later he became a Jaina *sādhu.*

Muslim travellers' mention of Jainism in Western India—We know of the existence of Jainism in the 8th and 9th centuries from the Muslim travellers. Unfortunately their observations were not complete and their accounts have many flaws. To them every temple, image or monk belonged to Buddhism which is far from correct. Biladuri went so far as to describe the Sun temple to be a Buddhist temple and because of their ignorance of the distinction between Jainism and Buddhism the Europeans, in translating the Muslim records, have repeated the same confusion.

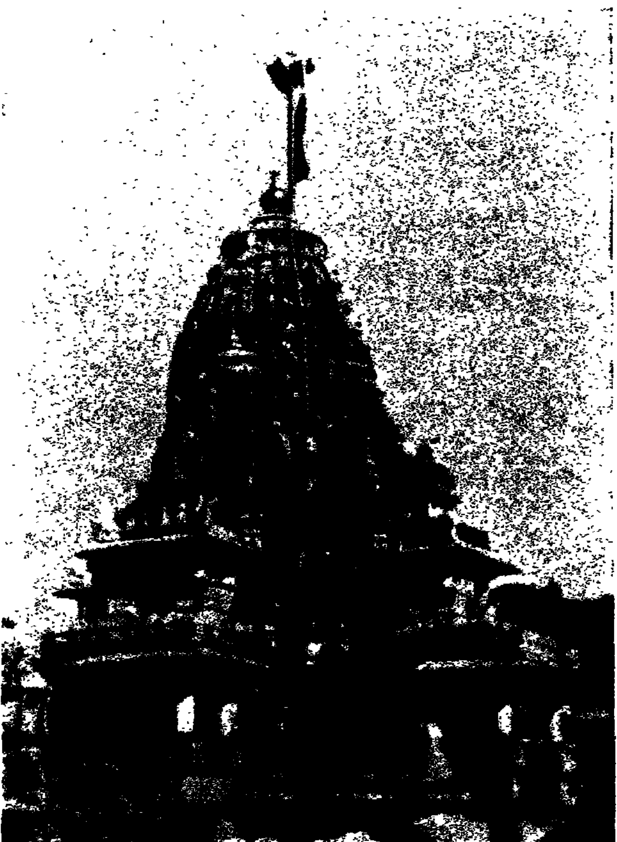
Abu Zaidul has written that in India many male monks lived in forests and had little contact with the mundane world. Some would subsist on fruits and flowers, some would roam nude and some nudes would stand in a standing posture. In the course of his wanderings he came across a nude who stood at one place continuously for sixteen years. Standing posture is the characteristic posture of the Jainas and hence in all probability the nude was a Jaina monk.

Asaral-Vilad was himself not a traveller but a writer (13th century). He has written that in a place named Saimur near Sindh there lived a number of *kafirs* who neither killed animals nor touched meat, fish or eggs. There were others who would not kill themselves but would take meat if killed by others. This indicates the existence of the Jainas and Buddhists side by side.

Jainism under the Rajputs—Jainism made much progress during the Rajput era. Though themselves the followers of Vaisnavism, the Rajput kings were endowed with toleration and would help the spread of Jainism in all possible ways.



Tejahpala Temple. Mt. Abu, Rajasthan



Jaina Temple, Ranakpur, Rajasthan

Under the Pratiharas—Jainism had a good time under the Pratiharas. There is a Mahavira temple at Osia that was built by Vatsaraja. Jinasena has mentioned of this king in his *Harivamśapurāṇa* written in 783 A.D. He was succeeded in 792 A.D. by his son Nagabhatta. He is better known as Ama. He was a great admirer of the Jaina monk Bappabhatta Suri and at his orders Jaina temples were constructed at many places. In 840 A.D. Mihirbhoja ascended the throne and he was deeply influenced by Nanna Suri and Govinda Suri. Kakkuka was the Pratihara king at Mandor. He was a Sanskrit scholar and protector of Jainism. According to Ghatiyala inscription, he had erected a Jaina temple in 861 A.D.

Under the Cauhanas—Jainism spread widely under the Cauhanas. Jinadatta Suri was a contemporary of Arnaraja. Arnaraja used to visit the savant at Ajmer every day. He donated land to the followers of Jinadatta for the construction of a temple. The Vijolia inscription (V.S. 1169) clearly mentions that Prithviraja I had donated a village named Morjuri to meet the expenses of the Parsvanatha temple. After him Somesvara, better known as Pratapalamkesvara, ascended the throne. He donated a village named Reuana to the same temple with a desire to find a seat in heaven. His successor Prithviraja II was very fond of intellectual duels. In one such duel in his court held in V.S. 1192 in which the participants were Jinapati Suri and Pandit Padmaprabha, the former came out with flying colours.

The Cauhans reigned at Nadola during 960-1252 A.D. Asvaraja. Cauhan was a feudatory of Kumarapala. He embraced Jainism and suspended animal slaughter in his kingdom. His inscriptions bear testimony to his numerous gifts to the Jaina shrines. His son Rayapala who succeeded him was a worthy son and he made gifts of land, corn and money to the temples. Many temples were erected in the domain of Alhanadeva and Kalhanadeva who also made many a gift.

Under Cavadas and Caulukyas—Jainism had a good time under the Cavadas and Caulukyas. The former line was founded by Vanaraja. He had invited Silagana Suri to visit his kingdom and was prepared to place his whole domain at his feet. This he did because when child Vanaraja was lying in a cradle in the forest, the Jaina savant had made a forecast of his future kingship. Suriji however would not accept the gift of the kingdom; but it was at his orders that Vanaraja erected the Pancasara temple at Anahilapura Patan and installed a Parsvanatha image there. He also invited the Jaina merchants of Srimal and Marudharadesa to settle at Anahilapura Patan.

Mularaja Caulukya acquired the kingdom from the last Cavada king in 942 A.D. His domain was widespread in Rajasthan. He had great respect for Jainism and erected Mularajvasahika. Vimala, *daṇḍanāyaka* of king Bhima I, constructed the world famous Jaina shrine at Mt. Abu.

Jainism has the most prosperous time under the Caulukya king Jayasimha and Kumarapala. This was the period when such a celebrity as Hemacandra flourished. His profound scholarship and austerity helped the propagation of Jaina religion in Rajasthan and Gujarat. Although Jayasimha was a Saiva, he helped Jainism with utmost respect. It was in his court that the famous debate between the *Digambara sādhu* Kumudacandra and *Svetāmbara sādhu* Devasuri was held in 1125 A.D. Hemacandra often graced his court by his august presence.

Jayasimha was succeeded by Kumarapala who came very much under Hemacandra's influence and embraced Jainism. He applied various devices for the propagation of religion and sought to turn his domain into a model Jaina kingdom. He himself gave up earthly pleasures and comforts and induced his subjects to do the same. Animal slaughter was prohibited throughout his domain. According to *Dvyāśraya*, the Brahmins of Palidesa substituted corn for animals in sacrificial offerings. Scriptural preserves (*bhāṇḍāras*) were established at diverse places in his kingdom. He was a great builder and had erected many temples. He had constructed a Jaina temple at Jalore.

The royal support to Jainism was very much lost after Kumarapala but still it continued to progress with the support of powerful men like Vastupal and Tejapal. Vastupal and Tejapal were at first the ministers of Bhima II and later of Viradhaval. Tejapal constructed an artistic temple on Mt. Abu in 1230 A.D. and Samarsingh donated a village named Dabani to meet the recurring expenses of the *pūja* here.

Under the Paramaras —Jainism made good progress under the Paramara kings. An inscription found in a village named Diyana in Sirohi indicates that during the days of Krsnaraja, Vardhamana installed the image of Viranatha. This inscription is significant from historical point of view since it establishes the date of Krsnaraja. From the Jhadoli inscription it is revealed that Srngaradevi, the queen of the Paramara king Dharavarsa donated land in 1197 A.D. to the local Jaina Temple. In 1288 A.D. during the reigns of Visaladeva and Sarangadeva two Rajput chiefs, Pratapa and Hemadeva of Dattani donated

two corn fields to the Parsvanatha temple. To the same temple, Suvadasingh donated 400 'dramma' (coin) to celebrate a festive occasion. Another inscription from the Diyana village indicates that king Tejapala and his minister Kupa erected a water reservoir and gave it to the Mahavira temple.

The Paramara kings of Malava were sympathetic to Jainism. Mewar, Sirohi, Kotah and Jhalavad were included in their kingdom and Jainism was a dominant religion here. Many historical remains support this claim. Naravarman, the Saiva king of Malava, held jainism in high regard. When Jinaballabha Suri was in Chitore, two Brahmins from the South visited his court with a problem. The learned men of his court failed to give a solution. So they were directed to Jinaballabha Suri who instantaneously gave the solution. When Jinaballabha Suri came to the city of Dhara, the king sent him an invitation which he accepted and gave discourses in the king's presence. Impressed by his scholarship, he became ready to give three villages or 30,000 drammas. But the savant declined to accept either. At last it was decided that from the toll-house of Chitore, two drammas should be sent every day to the temples of Kharatara *gaccha*. This event has historical significance, since it throws light on the extent of the Paramara kingdom and the political condition of Mewar.

In the Rathor Kingdom of Hathundi—The Rathors used to rule at Hathundi in the 10th century A.D. They were Jainas. On the advice of Vasudevacarya, Vidagdharaja dedicated a temple to Rsabhadeva at Hathundi and made a land gift. His son Mammata also made gifts. Mammata's son Dhavala reconstructed the temple and made many efforts for the propagation of Jaina religion.

Jainism in different kingdoms of Rajasthan—Jainism was in existence in different parts of Rajasthan in early times. Even after the formation of the states, it continued to flourish under the patronage of their rulers. Temples were constructed and images were installed. Scriptures were written. The Jaina monks enjoyed the greatest respect and regard of both the kings and the masses of these states.

Jainism in Bharatpur—It was widespread here in the 10th and 11th centuries. Many images of this period have been found. *Rṣṭa samuccaya* was constructed by Durgadeva at Kumbhanagora during the days of king Laksminivasa. The 11th century Jaina inscription at Vayana was made during the days of king Vijayapala.

Jainism in Mewar—The Maharanas of Mewar lent support to Jainism. Some of them erected temples and installed images, invited the Jaina *ācāryas*, honoured them, listened to their discourses and stopped animal slaughter.

The minister of king Allata erected a Jaina temple at Aghata and installed therein an image of Parsvanatha. The Kojra inscription indicates that Srngaradevi, the queen of king Rayasimha erected the *stambha* on the Parsvanatha temple in 1167 A.D. Jinaprabha Suri was a contemporary of Ksetra Simha. On his arrival at Chitore, the king had arranged an impressive welcome. Maharana Samara Simha and his mother Jayatalladevi were impressed by the discourses of Devendra Suri and became his devotees. Jayatalladevi erected a temple to Parsvanatha and her son made a land gift and prohibited animal slaughter in his kingdom. In 1428, the treasurer to the Maharana Mokala erected a temple to Mahavira. Jainism had a prosperous time during the reign of Maharana Kumbhakarana, the son of Mokala. Many temples were constructed in the whole kingdom and many images were installed. The Jaina Kirti-stambha was built at this time. The famous temple at Ranakpur and Kamalagad also came up during his reign. Jainism spread further under his son Rayamal. Hirvijaya Suri, on whom Akbar had bestowed the title of Jagadguru was once invited by Maharana Pratap and his son Amara Simha made gifts to Jaina temples.

The glory of Jainism spread further under Jagat Simha. He was impressed to hear of the qualities of Deva Suri whom he invited and duly honoured. He was impressed by his holy words and became a devotee. Jainism continued to spread thereafter. Dayal Shah, a minister of Raj Simha erected a beautiful temple at Rajanagara.

Jainism in Vagadadesa—This region consisted of three kingdoms, Dungarpur, Banswada and Pratapgarh where Jainism was widespread even in the 10th century. One inscription of the period states, 'Glory to the Sri Bagada Sangh'. The kings were the great supporters and their ministers erected temples and installed images.

The ancient name of Dungarpur was Girivara. From the *Pravāsagitikātraya* of Jayananda it is known that in 1370 A.D. there were five Jaina temples and 500 Jaina families living here. In A.D. 1404, Prahlada, the minister of Rawal Pratap Simha, erected a Jaina temple. Under Gajapala, Jainism continued its flourishing career. His minister Sabha constructed a temple to Santinatha at Antri. Gajapala was succeeded by his son Somadasa. Sala, who was Somanath's minister,

got prepared massive brass images at Dungarpur and installed them in the Jaina temples at Mt. Abu. He reconstructed the Parsvanatha temple at Giripura.

Jainism had profound influence in the kingdom of Pratapgarh. Many imagesof the 14th and 15th centuries have been recovered from here. An inscription of 1715 A.D. found at Deoli indicates that even the oil-grinders of this kingdom agreed to suspend their work for 44 days in a year on the prayer of the two merchants Saraiya and Jivaraja to king Prthvi Simha. The Mallinatha temple was erected during the reign of this king.

Jainism in Kotah—Jainism prevailed in Kotah from very early times. Padmanandi had written his *Jambūdvīpapannati* at Bara approximately during the 8th century A.D. According to this work, Bara had many Jaina temples and families. The king's name was Sakti or Santi. In the 8th and 9th centuries, the Bhattarakas had their *gaddis* here. In the 11th century three massive images were installed by the Rajput chiefs at Sergarh. Their inscriptions indicate that the earlier name of Shergarh was Kosavardhana. There are Jaina caves of the 8th and 9th centuries in the hills of Ramgarh. Formerly this place was known as Srinagara. Many Jaina monks lived in the caves. At Atru there are two very artistic temples of the 12th and 13th centuries. Near Atru there is a place named Krasnavilasa and there are many Jaina temples here constructed between 8th and 11th centuries.

In 1689 a rich merchant named Krsnadasa erected a temple to Mahavira at Chandkhedi, and installed thousands of images. The reigning monarch at Kotah at this time was Kishore Simha.

Jainism in Siroh'—Jainism had a flourishing existence at Sirohi. The Kalandari inscription of 1332 A.D. states that some members of the local *śramaṇa sangha* courted death through *samādhi*. Many temples were erected during the reign of Sohaja, Durjanasala, Udaya Simha and several other kings. On his way to Akbar's court at Fatehpur Sikri, Hirvijaya Suri made a halt at Sirohi. He was received by king Surtana Simha (?) who gave up hunting, meat and wine and took the vow to have a single wife. He even remitted taxes to relieve his people.

Jainism in Jaisalmir—The Bhatti Rajputs extended patronage to Jainism. In the beginning Lodrava was the capital of Jaisalmir. In the 10th century A.D. king Sagara got two sons named Sridhara and Rajadhara by the grace of Jinesvara Suri. These erected the Parsvanatha

temple, which was later reconstructed by Seth Thaharu Shah in 1618 A.D. After the destruction of Lodrava, Jaisalmir became the capital city. In 1416 A.D. during the reign of Laksmana Simha, the Cintamani Parsvanatha temple was constructed which was named after the king as Laksmanavilasa. This shows the popularity of the king. During the reign of his son Vairi Simha, a temple was erected to Sambhavanatha ; the king having himself participated in all its functions. The constructional activity continued during the reign of the subsequent *rājās* Cacigadeva, Devakarana and several others. *Caraṇas* were set up for worship and vast *śāstra bhaṇḍāras* (stores for scriptures) were established for the preservation of culture.

Jainism in Jodhpur—Jainism was prevalent in early times at Sauchor and Badmer. The columns of a Jaina temple were erected at Badmer during the days of Samanta Simha in the 13th century. In 1334 A.D. Jinaprabha Suri had come here and was well-received alike by the king and his subjects. The early name of Sauchor was Satyapur. An Oswal treasurer named Choga reconstructed the *catuṣkikā* of the Mahavira temple in 1168 A.D. during the reign of Bhimadeva. In 1334 A.D. Jinaprabha Suri came to Satyapura and was received by king Harpaladeva.

In the 13th century Jainism was prevalent in Ratnapur. In 1276 A.D. during the reign of Cacigadeva, Dhina and Udala were so influenced by the sermons of Ajitadeva Suri that they made land gifts to the Parsvanatha temple. In 1291 A.D. during the reign of Samavanta Simha the local *śrāvakas* reconstructed the temple and gave financial assistance.

Jainism was well-rooted at Nagar. Its earlier name was Virampura. In 1459 A.D. in the kingdom of Rauda, being influenced by the discourses of Modaraja Gani Govindraja made gifts to the temple of Mahavira. The *raṅgamaṇḍapa* of the Vimalanatha temple was erected by the local *sangh* in 1511 A.D. during the days of Rawal Kusakarana. The *nalimaṇḍapa* of the Santinatha temple was erected in 1557 A.D. during the reign of Rawal Meghavijaya. The temple was repaired in 1609 during the reign of Rawal Teja Simha. In 1621, the *catuṣkikā* of the Mahavira temple was built by the local *sangha* at he time of Rawal Jagamala. Three years later in 1624 the exit *catuṣkikā* and three windows were constructed to the Parsvanatha temple.

Needless to add, it was a policy of toleration of the Rathor kings of Jodhpur that contributed to the progress of Jainism. In 1612 A.D.

during the reign of Surya Simha, Vastupala erected a temple to Parsvanatha. The Bhama family installed an image of Parsvanatha at Kapda in 1621 A.D. during the reign of Jaya Simha. The inscription is historically significant. It indicates the occupation of Kapda village of the Sirohi state by Jodhpur. It is probable that Surya Simha occupied it after the defeat of Suratana Simha. In 1626 A.D. during the reign of Gaja Simha, Jayamalla had installed images in the Adinatha, Parsvanatha, and Mahavira temples of Jalore. Pali and Medta in this state had similar installations in 1629.

In 1737, the *pratiṣtha mahotsava* was celebrated at Marotha during the reign of Abhaya Simha. At this time Marotha was under the feudatory rule of Bakhata Simha and Vairisal ; it was no independent kingdom. The chief minister Rama Simha erected many temples and installed many images. In 1767 A.D. was celebrated the *rathajātrā* festival with due pomp in the reign of Mertiya Rajput Hukam Simha.

Jainism in Bikaner—Bikaji and his successors had great respect for Jainism and the Jaina monks. Maharaja Raya Simha was a true devotee of Jina Candra Suri. At the prayer of Karma Candra he recovered from Akbar about 1050 Jaina images (of Sirohi ?) that the Emperors' men had looted. On the occasion of the confirment of *yugapradhana* title on Jina Candra Suri at Lahore, Karma Candra joined the party of Maharaja Raya Simha and Prince Dalpat Simha and made gifts of scriptural books to the great savant. Maharaja Raya Simha was also in intimate touch with Jina Simha Suri, the spiritual successor of Jina Candra Suri. The Hamyira family had installed the image of Neminatha in his kingdom in 1605 A.D.

Karna Simha ascended the throne in 1631 A.D. He donated land for the construction of the Jaina *upāsarās*. Maharaj Anup Simha had great intimacy with Jina Candra and Jaina poet Dhrmavardhana. The poet had even written a poem on the occasion of his accession. There was much correspondence between Jina Candra Suri and Maharajas Anup S mha, Jorawar Simha, and Sujan Simha. In 1765 Surat Simha was crowned king. He looked on Jnanasagara as an incarnation of Lord Narayana. He donated land for the erection of Jaina *upāsarās*. He had great respect for the Dadasahib and for the recurring expenses of worship at the latter's shrine he gave 150 *bighās* of land.

Jainism in Jaipur—Jainism made much progress under the patronage of the Kacchava kings of Jaipur. There were at least fifty Jaina Dewans (chief ministers) in this state. Many scriptures were written,

many images were installed and many new temples were constructed. Jainism did not fail to influence people in the remoter regions of the state through the patronage of the feudal lords.

In 1559 A.D. during the reign of Bharamal, *Pāṇḍava Purāṇa* and *Harivamśa Purāṇa* were written. During the reign of Bhagawandas who succeeded him, *Vardhamāna Carita* was written. Jainism flourished even during the reign of Man Simha. Three copies of *Harivamśa Purāṇa* were prepared during his reign. In 1591, Than Simha started the *sangha* and installed the *sodāśa karana yantra* at Pawa. In 1605 were added the columns to the Campavati temple. In 1607 Jeta had installed hundreds of images in Maujamabad.

Jainism had a good sway during the reign of the Mirza king Jaya Simha. His minister Mohandasa erected the Vimalanatha temple at Amber and decorated it with golden pitchers. Other wings were added to the temple in 1659 A.D.

Jainism made much progress during the reign of Sawai Jaya Simha. Three of his Dewans Ramcandra Chavra, Rao Krparam and Vijayaram Chavra, made much effort for the propagation of Jainism. Ramacandra erected a Jaina temple at Sahavad. He and his son Krishna Simha participated in the *pattāviṣeka* ceremony of Bhattaraka Devendrakirti. Rao Krparam erected Jaina temples at Cauka and Jaipur. He participated in the *pattāviṣeka* ceremony of the Bhattaraka Mahendrakirti and had sprinkled water on his head. Vijayaram Chabra had *Samyaktva-kaumudi* written and presented it to Pandit Govindaram in 1747 A.D.

The progress of Jainism remained uninterrupted under Sawai Madho Simha. He too had Jaina Dewans. Bal Chandra Chabra became Dewan in 1761. He did much to construct and reconstruct temples. The worship of *Indradvaja* was celebrated at Jaipur at his enthusiasm. It was the royal order for him that "whatever you need for your worship, you are free to take from the Darbar." Kesri Simha Kasliwal erected a temple of Sirmoriyas and Kanhaiyalal erected a *caityālaya* of the Baids.

Nandlal erected Jaina temples at Jaipur and Sawai Madhopur. In 1769 during the reign of Prthvi Simha, on the advice of Surendrakirti, he installed many an image. Rai Chandra Chabara, the son of Bal Chandra, was the chief Minister of Jagat Simha. He led *sangha* for pilgrimage for which he was conferred the title of *Sanghapati*. He installed *yantra* at Junagarh in 1801 on the advice of Bhattaraka

Surendrakirti. Under the advice of the same Bhattaraka, he installed hundreds of images at Jaipur in 1804. Bakhata Ram, another Dewan of Jagat Simha, erected the Jaina temple of Yasodanandaji at Jaipur.

Among the smaller cities of Jaipur State where Jainism held important place, worthy of note are Jobanera, Malapura, Revasa, Caksu, Todaraisingh, Vairath where the feudatories were the patrons. Scriptures were copied at these places, images were installed and temples erected.

Jainism in Alwar—Jaina images of the 11th and 12th centuries A.D. have been found from the Alwar State. They indicate in a sense the antiquity of Jainism in this state. More authentic evidence is however available from the 15th and 16th centuries and these may fall into three classes. In the first place, Alwar is held to be one of the Jaina sacred places by dint of the fact that the Demon king Ravana had, as per myth, worshipped the Parsva Jina at this place. The evidence is based on sacred lores. Secondly, Alwar finds mention in Jaina literature like *Maun Ekādaśī* (1567) by Sadhukirti, *Vidagdha-mukha-maṇḍana-vṛtti* (1642) by Siva Candra, *Devakumara Caupāi* (1625) by Lal Candra and *Mahīpāla Caupāi* (1821) by Vinaya Candra, *Hamsadūta* and *Laghuṣamgrahatrayī* was written in 1543 A.D. and *Laghukṣetrasamāsa* in 1546 A.D., both being sacred texts. The 16th century inscriptions too make mention of this place. In 1531, as per one inscription, one *śrāvaka* at Alwar installed one image of Sumatinatha. Another dated 1628 mentions of a Ravana-Parsvanatha temple at Alwar.

JAINISM IN GUJARAT

Gujarat has been a stronghold of Jainism for centuries. In prehistoric times, Rsabhadeva and Neminatha, with their disciples, performed penance on the Satrunjaya and Girnara respectively. In the 5th century of Christian era, a conference of the Jaina monks was held at Valabhi in Saurastra and the canonical works of the Jainas were reduced to writing. When Valabhi was selected for the conference, it meant that it was a place convenient to many learned Jaina monks who did not use any vehicles.

In the same century, in Anandapura or modern Vadanagara in Mehsana district, there lived a king named Dhruvasena. A Jaina monk named Dhanesvara Suri recited the *Kalpa Sutra* to console the king who had lost his son. According to Udyotana Suri, author of *Kuvalayamāla* (Samvat 835) there were many Jaina temples in Gujarat in the 6th and 7th centuries of the Christian era.

With the foundation of Anahilavada by Vanaraja Cavado, Jainism received a great impetus. Vanaraja who was sheltered by a Jaina monk in his days of adversity, built a temple to Pancasara Parsvanatha in Anahilavada.

The Jainas received the support of the Caulukya kings almost from the very inception of the dynasty. We learn from the Varunasarmaka grant of V.S. 1033, that during the reign of Mularaja I, Yuvaraja Camundaraja granted one field of land for the benefit of a Jaina temple at Varunasarmaka which has been identified with the modern Vadsama in the Mehsana district. The inscription specifically mentions *Jinabhavana*, *Jinabimbam* and *Jinapūjā*, that is Jaina temple, an image of *Jina* and his worship.

The next Caulukya king who is known to have come into close contact with the Jainas was Durlabharaja, the son of Camunda. According to tradition current in the Kharatara-*gaccha*, a debate held in the court of Durlabha established this sect. This we learn from Jnanavimala, who, while giving the spiritual lineage of the Kharatara sect to which he belonged states that the great Jaina monk Vardhamana Suri

and his disciple Jinesvara defeated in A.D. 1024 the *caityavāsins* at a debate held in the court of Durlabha. After their defeat the *caityavāsins* in conformity with the conditions fixed before the debate took place, left the capital, and Durlabha pleased with the acumen of Jinesvara conferred on him the title of Kharatara that is 'the very keen (one)'. When Jinesvara Suri came to succeed Vardhamana the sect came to be known by the epithet conferred on its brilliant head by the king.

Of Vardhamana Suri, the preceptor of Jinesvara, it is known that during the reign of Durlabha's successor Bhima, he consecrated in A.D. 1031 the famous temple of Neminatha built on Mt. Abu by Vimala, the *daṇḍanāyaka* of Bhima. It is further stated that shortly after the consecration of Vimala's temple, Vardhamana Suri died after having practised the vow of starvation. The erection of the magnificent temple of Vimala is a living testimony to the vigour and popularity of the Jaina faith in Gujarat in the 11th century.

Of the next king, the commentator Rajasekhara (A.D. 1224) in his *pañjikā* on Sridhara's *Nyayakandalī* mentions that king Karna of Gujarat perceiving the holy dislike of cleanliness of the celebrated Jaina monk Abhayatilaka Suri (a spiritual ancestor of Rajasekhara) conferred on him the *biruda* of *Maladhārī*. Peterson mentions a tradition according to which Karna became a disciple of Vardhamana Suri whose disciple Jinesvara won the debate in the court of Durlabha. But this tradition must be wrong as Vardhamana died during the early part of the reign of Bhima I.

The next landmark in the history of Jainism in Gujarat was the reign of Siddharaja when the *Svetāmbara* doctrine became, so to say, the legal Jaina doctrine of Gujarat as the result of a debate held in the court of Siddharaja where the *Digambaras* had to acknowledge defeat. The incident is described in the contemporary drama *Mudrita Kumudacandra*, and is also narrated both in the *Prabandhacintāmaṇi* and the *Prabhāvakacarita.* It appears that the *Svetāmbaras* were actually much more powerful in Gujarat than the *Digambaras*, when a great *Digambara* scholar named Kumudacandra came from Karnata and challenged Devacandra Suri to a debate. This Devacandra Suri (A.D. 1086-1169) was the preceptor of Hemacandra and was the author of the famous work on logic, the *Pramāṇanayatattvālokālamkāra,* on which he wrote his own commentary called *Syādvādaratnākara.* Kumudacandra is stated to have vanquished in debate his opponents in many countries from Gauda and Vanga to Sapadalaksa and Karnata. Karnata was the home of the *Digambaras* of the south as well as the home of Siddharaja's

mother Mayanalladevi. It is therefore not surprising that Kumudacandra should be warmly received by Siddharaja, who, according to Merutunga, walked some distance to receive the celebrated *Digambara* monk.

The popularity of Kumudacandra with the queen-mother was, however, short-lived, and if we were to believe Merutunga, it was Hemacandra who turned her against the *Digambara* monk, by having it explained to Mayanalladevi that the *Digambaras* would deny the validity of the good deeds performed by women, whereas the *Svetāmbaras* would uphold it. Both the *Mudrita-Kumudacandra* and the *Prabhāvakacarita* indicate that the position of women in the two sects was considered by the disputants, though the final defeat of Kumudacandra was due to entirely other considerations. It seems that the position of Kumudacandra became doomed as soon as his views—that is the accepted *Digambara* views—on the position of women became known, and even had he won the debate his sect would have had little chance in Gujarat.

The actual debate is said to have taken place on the full moon day of Vaisakha of V.S. 1181 in presence of Siddharaja. The main antagonists were Devacandra Suri and Kumudacandra between whom it was decided that if the *Svetāmbaras* were vanquished they would adopt the views and practices of the *Digambaras*, but if the *Digambaras* were beaten they should leave the country. The debate lasted for several days and at last Kumudacandra unable to explain a point of Sanskrit grammar acknowledged defeat. Henceforth, the doctrine of the *Svetāmvaras* became the paramourt doctrine in Gujarat, though all the *Digamvaras* certainly did not leave the country, as some of them are stated to have accompanied Vastupala on a pilgrimage at a later date.

Siddharaja also extended his patronage to Jainism by building a temple, and it is stated by Hemacandra that the great king went and worshipped at the temple of Neminatha at Ujjayanta where he prayed for a son.

The next king Kumarapala was, according to all accounts, the greatest supporter of Jainism in Gujarat, and it may be said that it was due mainly to his support that Gujarat became for ever a stronghold of the Jainas. But, for this, the main credit should lie with Hemacandra, and his brother-in-faith ; for it should be remembered that during this period the Jainas dominated the intellectual and the academic life of Gujarat, and had already thoroughly prepared the ground before its

fullest advantage was taken by Hemacandra. The great success of Hemacandra was partly due to the reputation he enjoyed deservedly as the most learned man of his time, but his influence on Kumarapala must have been to a great extent due to his nobility of character which was free from any narrow bigotry that so often mars the nature of a sectarian preacher. The calm detachment, which came to him naturally in his fervent search for the absolute, raised him far above the level of his contemporaries—and indeed above the level of most of the preachers of any time,—and was, we believe, the determining factor in not only winning over Kumarapala but in contributing to the faith he professed, a dynamic force which has left its indelible stamp in this country till now.

As for Kumarapala, most probably like Harsavardhana, while not ceasing to be a Hindu, he favoured and actively promoted the spread of another religion, in his case Jainism. Of all the extraordinary measures which Kumarapala is said to have enforced, only the one prohibiting slaughter can be called peculiarly Jaina ; the rest, such as prohibition of gambling, drinking, and certain other vices have been prescribed on ethical grounds by all religions of all times. However, if Kumarapala issued any edict to enforce the prohibition of slaughter and the other vices in his realm, none has yet been discovered ; the two known inscriptions of his reign which forbid the killing of animals on certain days were issued by his feudatories. One of these inscriptions records an order by Girijadevi, the *mahārājñī* of Punapaksadeva, prohibiting slaughter of animals on the 11th, 14th, and the 15th days of both the fortnights that are the Jaina holy days ; on the sacred day of the new moon even the potters of the city were forbidden to burn their pots. The violation of this order was to be punished with fines. The other inscription forbade slaughter on the 8th, 11th, and the 14th day of both the fortnights and was issued by the feudatory Alhanadeva in V.S. 1209; the punishment for violation of this order was 5 *drammas* for an ordinary offender and 1 *dramma* only if the offender belonged to the royal family. From this it would seem that prohibition of slaughter was a partial measure so far as the feudatories were concerned. But in the *Dvyāśraya*, Hemacandra positively states that even the (Hindu) gods could not be offered any animal sacrifice. This statement of Hemacandra is corroborated by the later chroniclers, and if their description of the number of animals sacrificed on the occasion of the Durgapuja bears any relation to truth, it was just as well that Hemacandra had this barbarous orgy of slaughter stopped. However, Hemacandra further adds that even hunters and fowlers were forbidden their professions, so that in the reign of Kumarapala 'acts of cruelty were no more', and the butchers received as compensations for the loss of their trade

enough grains to last them for three years. These statements of the *Dvyāśraya* Hemacandra reiterates with even greater emphasis in his *Mahāvīracarita*, the only work in which he has recorded a few facts about himself. In the *Mahāvīracarita* Hemacandra writes the following prophecy :

"He (Kumarapala) himself will give up hunting, which even the Pandus and others (pious kings of ancient times) did not give up; and all other people will give it up at his command. As he (Kumarapala) has prohibited the harming of living creatures, there can be no thought of injury and other things like that ; even a man of the lowest birth will not kill even bugs, lice, and the like (insects)... Even the creatures which eat meat from their birth will, as a result of his (Kumarapala's) command, forget the very mention of meat like an evil dream. Spirituous drinks ... will be prohibited everywhere ... The drunkards, who are impoverished because of their passion for intoxicants, will prosper again, after they have given up drink at his (Kumarapala's) command, forget the very mention of meat like an evil dream. He will destroy the very name of the game of dice, which Nala and other princes had not given up, like the name of a personal foe. So long as his (Kumarapala's) reign lasts, there will be no pigeon race and no cock fights."

In view of these positive statements of Hemacandra which are corroborated by the later chroniclers, hardly any doubt can be entertained about the prohibitory measures enforced by Kumarapala.

Kumarapala probably built many Jaina temples, but unfortunately none of them has yet been discovered, and we have epigraphic record for only one small temple. The Jalor inscription, which records that Kumarapala was enlightened by Prabhu Hema Suri, also records that upon the fort of Kancanagiri belonging to Javalipura, Kumarapala built a Jaina temple containing an image of Prasvanatha, and consigned the same in V.S. 1221 to the care of one Devacarya for the dissemination of Jaina faith (*sad-vidhi*).

From the *Dvyāśraya* however we learn of two other temples built by Kumarapala ; one which was called Kumaravihara was erected at Anahilapataka, while the other stood at Devapattana. The Kumaravihara was surmounted with gold encrusted with the gem *indranila* (saphire,) and inside an image of Parsavanatha made of crystal (*sphaṭika*) was set up. In a passage in the *Mahāvīracarita* mention is made of a big Jaina temple erected by Kumarapala near his palace, which was probably identical with the Kumaravihara mentioned in the *Dvyāśraya*.

In another verse of the *Mahāvīracarita*, however, Hemacandra makes Mahavira prophesy thus : "In almost every village, he (Kumarapala) whose wealth is immeasurable, will adorn the earth with a temple of *Jina*." The statement of the *Mahāvīracarita* probably means that Kumarapala had a large number of small public edifices erected, which apparently were not important enough to be given separate names, and besides these he built the great temple at the capital—the Kumaravihara—which Hemacandra describes in detail in the *Dvyāśraya*. Interpreted thus, the temples mentioned in the *Mahāvīracarita*, may still be reconciled with those mentioned in the *Dvyāśraya*, if we accept that in the latter,—which was certainly the earlier work of the two,—Hemacandra wanted to mention only the most noteworthy of the temples. The Kumaravihara mentioned in the Jalor inscription may be one of the small edifices erected by Kumarapala all over his kingdom. For there is no doubt that Kumaravihara was a small temple, since the same inscription records subsequent extensions to the same temple by others.

Of the other chronicles, the *Prabhāvakacarita*, speaks, first of all, of the Kumaravihara at Anahilapataka, whose foundation it ascribes to the minister Vagbhata ; afterwards, it is stated the king ordered to be erected thirtytwo small temples (*vihāras*) and he also erected an image of Neminatha in the temple of his father Tihunapala (Tribhuvanapala) ; he then had a temple built on the Satrunjaya mountain ; and finally it is stated that Kumarapala adorned all *deśasthānas*, that is, the main places in each province, with Jaina *caityas*. It will be seen that except ascribing the foundation of the Kumaravihara to Vagbhata, the *Prabhāvakacarita* agrees mainly with the description left by Hemacandra, and number of temples it credits Kumarapala with having erected is quite reasonable and seems to have been in keeping with facts.

The next chronicler, Merutunga, credits Kumarapala with the erection of 1440 temples distributed all over the country. The *Mahāvīracarita* states that Kumarapala built temples in every village, from which it was not difficult for Merutunga to have arrived at the figure of 1440. However, it has to be remembered that Merutunga must have seen many of the temples erected by Kumarapala. Hence though his description may be exaggerated, and his theory of their origin rather mythical, still his evidence is of value for it shows that Kumarapala had built a large number of Jaina temples.

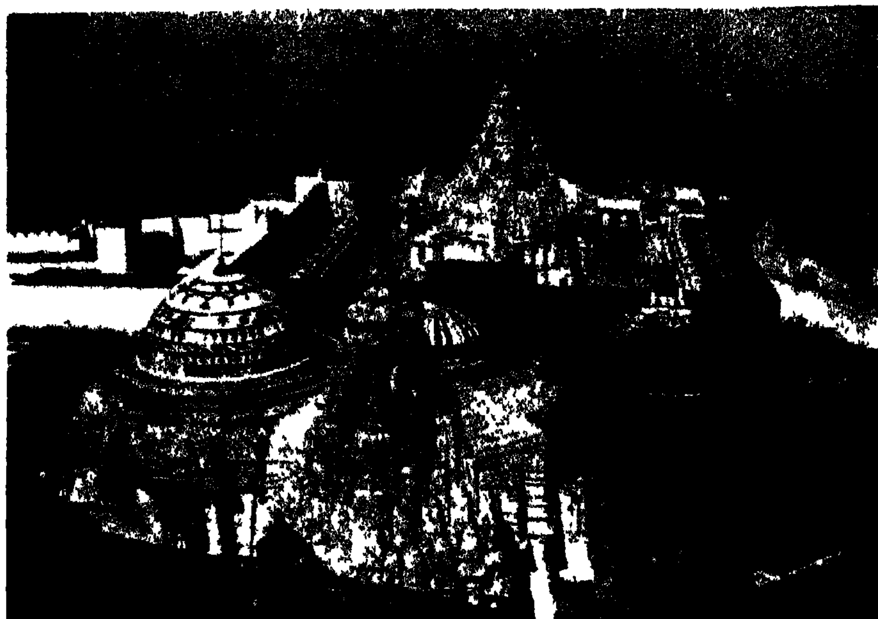
Of all these buildings which Kumarapala is said to have erected none has survived, and only on the Saturnjaya and the Girnar are

there still exhibited Kumaraviharas, which however are much restored and contain no inscription. "In Cambay and Dhandhuka", Buhler stated "they believe they know at least the sites where Kumarapala's edifices once stood." Even in the absence of any surviving monument, the literary evidence cannot be brushed aside. For of the three authors quoted above Hemacandra was contemporary, and the other two, namely Prabhacandra and Merutunga might have indulged in certain exaggerations, when describing the number of temples built by Kumarapala, but we believe that both were fundamentally right in recording that the king had built a very large number of temples. These might have been small edifices, architecturally insignificant compared to the Abu temples of Vimala or Tejahpala. What Hemacandra and Kumarapala probably desired above all was not any ostentatious display of architectural skill but a means to propagate the faith, which is clearly emphasised in the Jalor inscription. Hence instead of concentrating their attention on a few grand temples, they probably built a large number of small temples or congregation halls all over the country, just as Hemacandra and Prabhacandra state.

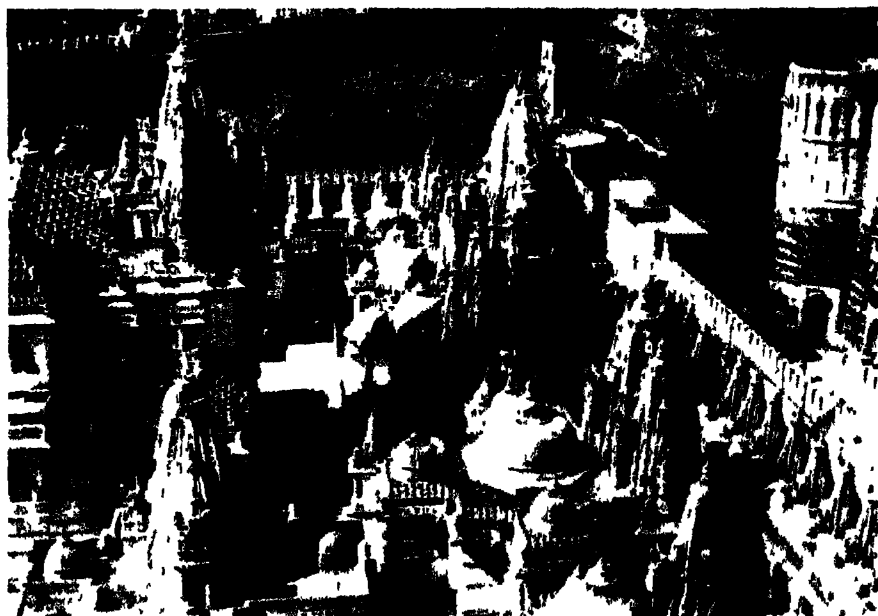
After Kumarapala Jainism, ceased to receive any state patronage. But the great days of Jainism were not yet over. If Jainism had lost the patronage of the kings, the support that religion received from the merchant princes like Vastupala, Tejahpala, and Jagadu was compensation enough for that loss. In a sense the withdrawal of royal favour proved beneficial to the Jainas, for it brought the rivalry between them and the Brahmins from the political to the spiritual and intellectual plane, and here they were fully equipped to hold their own against the Brahmins. The great charitable works of relief undertaken by Jagadu during the famine which lasted for three years during the reign of Visaladeva, must have also contributed to increase the popularity of Jainism during this period.

Today the names of Vastupla and Tejahpala stand eminent amongst the lay members of the Jaina church by the monuments of faith they erected on the heights of Abu and Girnar, and by the large number of biographies of the two brothers written by their contemporaries, mostly pious Jaina monks, and their eulogy by the Brahmin sycophant Somesvara.

Again in the case of Vastupala and Tejahpala we find that the literature of the period credits them with having built a very large number of temples of which but only a few survive ; the rest were probably broken by the Muslims. But we have epigraphic evidence which prove that



Jaina Temples, Girnar, Gujarat



Jaina Temples, Satrunjaya, Gujarat

they built a large number of temples and shrines. Several temples built by Vastupala and Tejahpala are still standing. Of these those which can be definitely ascribed to Vastupala and Tejahpala now are the temples at Girnar and Abu. The present temple of Vastupala at Girnar consists of three shrines ; Mallinatha the nineteenth *Tirthankara* is enshrined in the central, while in the shrines on the sides are Sumeru and Samet Sikhara. There are six inscriptions embedded over so many doors of this temple which give an idea of the religious activities of the two brothers. The temple at Girnar is said to have been built by Vastupala to increase his own merit and that of his wife Lalitadevi. The inscriptions then claim that Vastupala and his younger brother Tejahpala had by the year (V). S. (12) 76 erected one crore temples and renovated many old ones at great and renowned places of pilgrimage such as Satrunjaya, Arbudacala, and in prosperious cities such as Anahilapura, Bhrgupura, Stambhanakapura, Stambhatirtha, Darbhavati, Dhavalakka and many other places. Of these only at Abu the temple of Tejahpala can be definitely identified. The temple is dedicated to Neminatha, the twentysecond *Tirthankara* and was built by Tejahpala for increasing the religious merit of his wife Anupama devi and their son Lunasimha (Lavanya Simha). There are thirtytwo inscriptions in this temple of which three relate to the erection of the main temple and contain historical information of importance while the rest are small ones recording that Tejahpala in the years following the erection of the temple (V. S. 1287) did not cease to enlarge and embellish the sanctuary which he had created. These small inscriptions are engraved on the lintels of several cell shrines in the corridor of the temple and record the erection of those shrines, or of images of *Jinas* and *Tirthankaras*, by Tejahpala for the religious merit of the various members of his family, amongst whom was also included Tejahpala's second wife Sri Suhadadevi.

These are the two temples—one at Girnar and the other at Abu which we know to have been definitely built by the two brothers. There are other temples notably at Satrunjaya which are said to have been built by Vastupala and Tejahpala but these have been renovated to such an extent that in the absence of any epigraphic record, it is not possible to identify them with any certainty.

It has already been told that the literary sources ascribe to Vastupala and Tejahpala a large number of temples and other public buildings. It is said in the *Tirthakalpa* that their public works extended to Sri Saila in the south, Prabhasa in the west, Kedara in the north, and Banaras in the east. It is further claimed that the two brothers spent eighteen crores and ninety lacs on Satrunjaya, twelve crores and eighty lacs on

Girnar, and twelve crores and fiftythree lacs on Abu, and that the total sum spent by them in public works amounted in all to three hundred crores and fourteen lacs.

In his *Naranārāyaṇānanda*, Vastupala himself says that he has built innumerable temples for the spiritual merit of his parents, sons and other relatives. That this is not an empty boast can be seen by the various structures Tejahpala raised in honour of his relations at Abu. From the *Vastupala-Tejahpala Praśasti*, which seems to have been inscribed on a slab of stone in the Sakunikavihara in order to commemorate the gifts of Tejahpala to the temple, we learn that Vastupala erected an *Indramaṇḍapa* before Lord Rishabha on Mt. Satrunjaya with the temples of Parsvanatha and Neminatha on two sides ; and a *toraṇa* for the temple at Satrunjaya, a lake in Padalipatanagari (Palitana) and Arkapalitagrama. Vastupala, according to this *Praśasti* restored the temple of Nabheya, Neminatha, and Stambhanesa. He is also said to have built many other temples, wells, tanks, resting houses for *yatis*, gardens, and places for drinking water and supplied golden staffs to many temples. Vastupala is also said to have consecrated the images of Parsvanatha and Vira in the Sakunikavihara at Broach and supplied twentyfive golden staffs to the *devakulikās* (small shrineds) in the city.

According to the *Sukṛtakīrtikallolinī* written by Udayaprabha Suri, the *guru* of Vastupala and Tejahpala, it was after listening to the lectures of Vijayasena Suri that the two brothers began to build a series of religious edifices—*Indramaṇḍapa* with temples of Stambhana, Parsvanatha and Neminatha on Girnar ; images of their ancestors by the sides of the temple of Adinatha on Satrunjaya. Behind the image of Adinatha, Vastupala erected a *pṛṣṭhapaṭa* of gold, an image of Mahavira at Satyapura and excavated a tank at Palitana. He built at Dholka a temple on the model of the temple at Satrunjaya and the Pancasara temple at Anahilapataka. He also built the temple of Asvavatara and consecrated therein the image of Muni Suvrata and excavated another tank in the village of Ankavilaya which was given over by royal order to the temple on Satrunajaya. He also built many *pauṣadhaśālās* and restored the temple of Parsvanatha at Stambhana (Skamma near Umreth) and restored the nineteen golden capitals taken by Subhatavaraman, king of Malava, from the temple of Vaidyanatha at Dabhoi. At Dabhoi he installed images of Viradhavala and his wife Jayataladevi, as well as those of his (Vastupala's) brothers, Malladeva and Tejahpala and also of himself.

The *Sukṛtasamkīrtana* of Arisimha which was composed about V.S. 1285 also gives a long list of temples and other public buildings

erected by Vastupala. With the exception of a few minor details Arisimha's list agrees with those of the *Vastupāla-Tejahpāla-Praśasti* and *Sukṛtakīrtikallolinī*. From all these sources it becomes evident that Vastupala and Tejahpala spread their building activities over the following places : Anahilapataka, Stambhatirtha (Cambay), Dhavalakka (Dholka), Satrunjaya Padaliptapura (Palitana), Arkapalitagrama (Ankavaliya), Stambhana (Skamna), Ujjayanta (Girnar), Darbhavati (Dabhoi) and Arbuda (Abu.) We have already stated that the Girnar inscriptions speak of one crore new temples built by the two brothers and that the *Prabandhas* mention that three hundred crores were spent on constructing these temples and other public buildings. Both the figures appear to be equally fantastic and might have been recorded due to predilection for gross flattery on the part of Somesvara who was responsible for drafting three of the six Girnar inscriptions. Regarding the amount spent by the two brothers, it should be noted that none of their contemporaries give the cost of the temples. However, the list of temples and other public works built and undertaken by Vastupala and Tejahpala as described in the literary sources mentioned above are quite modest, and taking into consideration the various problems which the builders of the temples on Mt. Abu had to overcome, the number of temples which their contemporary authors credit them with having built or the tanks etc., which they are said to have excavated by them do not seem to be exaggerations. It is later writers like Harsha Gani who give exaggerated figures.

After the death of Vastupala and Tejahpala no great historical names came to be associated with Jainism. One of the reasons is undoubtedly that public works on similar scale were not undertaken by any one else ; the other reason is the paucity of literature. Vastupala was not only a great builder, he was a great patron of literature and possessed considerable literary gifts. Hence a large number of his biographies were written by his contemporaries, which in their turn provided inspiration for the later writers. However, by the time Vastupala and Tejahpala died, Jainism had taken sufficiently deep roots in Gujarat and southern Rajputana to exist as strong religious force even up to the present day.

JAINISM IN MAHARASTRA

Below we give a review of a few Jaina places of interest which at present lie in Maharastra but which, in earlier periods were subjected directly or indirectly to the influence of Karnataka. The general notion seems to prevail that South India was the sole abode of the *Digambara* sect from the beginning and that it afforded little quarter to the followers of the *Svetāmbara* order, or to their preceptors and practices. But substantial evidence, both direct and indirect, is available to dispel this notion once for all from our minds.

According to the statement of Haribhadra, the region of Malkhed was inhabited by the followers of the *Svetāmbara* doctrine when Padaliptacarya, an eminent divine of North India, visited the place. This was about the first century A.D. We need not discredit this testimony on the ground that it comes from a literary source of a later period. This piece of information is sufficiently supported by the authority of an early epigraph. A copper plate charter of the Kadamba ruler Mrgesavarma dated in his fourth regnal year, registers the grant of an entire village for the benefit of the Jaina gods and the Jaina recluses. Among the latter, distinction is made between the great congregation of monks of white robes who were engaged in the works as enjoined by the excellent religion propounded by the *Arhat* and the great congregation of the Nigrantha ascetics. We may thus see that here are mentioned the ascetics of both the orders, *Svetāmbara* and *Digambara*. We may also note from the manner in which the former are described that the monks of the *Svetāmbara* doctrine not only had a decent following but that they were held in great esteem in the country. This position obtained in the 5th century A.D. at Vaijayanti or Banavasi which was the capital of the early Kadamba kings and an important cultural centre on the southern part of Karnataka.

These facts lend welcome support to the following in respect of the advent of Jainism in South India : (1) More than one campaign of missionary conquest was organised by the champions of the Jaina law. (2) The advocates of the *Svetāmbara* order played a prominent role in these campaigns. But unfortunately, we are not in a position to offer a clearer and well-defined picture of the activities of the two schools and have to indulge in surmises. Soon after the *Svetāmbara* and *Digambara* split in the Jaina church and in the wake of migration of Bhadrabahu,

the leaders of the *Svetāmbara* order also appear to have moved into the south holding strategical positions in Karnataka and Andhradesa. That the *Svetāmbaras* had penetrated far into the interior of South India is attested by the above mentioned record of Mrgesavarma and the Srisaila inscription. The advocates of the *Svetāmbara* order who were in the forefront of the race of proselytization for a few centuries in the beginning seem to have subsequently lagged behind and almost vanished from the scene. The presence of the monks of the *Svetāmbara* order in Karnataka appears to have been the outcome of missionary activities sponsored by Smapriti who is intimately associated in the traditions of south-western India.

Although the preceptors of the *Svetāmbara* order do not figure prominently in the history of the Jaina church of South India, the teachers of the *Yāpaniya* sect which had much in common both with the *Digambaras* and *Svetāmbaras* played a distinguished role in propagating the main Jaina law in South India and influencing its monastic traditions. The sphere of the *Yāpaniya* activities was Karnataka.

Among the early antiquities of the Jaina fatih in the Maharastra State cave temples deserve attention. Noted below are such of these as are not only representative but historically significant.

Ankai Tankai—It is now the name of a hill fort in the present Nasik district of Maharastra, 900′ in height. Actually they are also the names of twin hills joined by a saddle. Here are seven Jaina caves extremely ornate, but badly defaced probably by Khan-Khana's army in the reign of Shah Jehan. The first cave is double-storyed having a richly carved doorway like Cauvera Dera No 1 at Un. The roof has been decorated with lotus leave pattern. The door of the shrine is also elaborately carved. The plan of the second cave is very similar to that of the preceding one. But it has a closed verendah. It has a figure of Indra and Ambika. The shrine has the figure of *Jina*, not yet identified. The third cave has a perforated screen in front, with two figures similar to that of the preceding cave in the front row. On the back wall of the back room are found images of Parsvanatha and Santinatha in *kāyotsarga*. The doorway of the fourth cave is richly ornamented like that of cave 1. The rest of the caves do not deserve any description.

Camar Lena—The hill of this name in which the Jaina caves were excavated lies to the north-west of Nasik. The most noteworthy object is a colossal unfinished bust of Parsvanatha. The caves belong to the 10th and 11th centuries A.D.

Bamacandra—This place is approximately 25 miles north-west of Poona and west-north-west of the celebrated fort of Cakan. There is a Jaina cave now converted into a Saiva temple.

Elora caves—The Jaina caves at Elora are situated in the northern spur of the hill called Caranadri. They consist of some six large excavations of which the most interesting are the Indrasabha and the Jagannathasabha. The Indrasabha is a two-storey shrine cut into the rock to a depth of over 200 ft. and is approached through a rock-hewn doorway leading into a square courtyard. To the right is an imposing statue of an elephant. The upper storey is borne on 12 sculptured pillars and both these and the broad surface dividing the two storeys are profusely carved, the upper one having images of the 24 Jaina *Tīrthankaras*. The ceiling over the altar is in the form of a lotus. At each end of the hall is a large shrine containing a statue of Mahavira. The statue of Indra in the loggia, with an elephant at its feet, is an exquisite piece of sculpture. The upper storey of the Indrasabha, with its finished workmanship and completeness of its arrangements, is considered to be the finest in Elora.

The Jaggannathasabha is similar in plan to the Indrasabha, but is smaller. The shrine is entered through a small ante-chamber with a well-proportioned *toraṇa* and within the shrine is a seated Mahavira. The walls are recessed for figured sculpture and the pillars are richly carved in the ornate style. On the top of the hill is a rock-hewn statue of Parsvanatha, 16 ft. high. From the inscriptions noticed in some of these caves, the age of these cave temples has been determined as ranging approximately from the 8th to the 13th centuries A. D. The epigraph on the cushion of the seat of Parsvanatha Colossi refers this hill to be frequented by the *cāraṇas*.

This association of the hill with the *cāraṇas* is significant. Interpreting the expression *cāraṇas* either as super-human beings or as Jaina ascetics possessing miraculous abilities the hill appears to have been considered religiously sacred from early times. The belief that it was the abode of the *cāraṇas* is preserved to the present day in its name Caranadri. This reminds us of another hill bearing similar name, viz., Tiruccanattumalai. The resemblance between these two hills removed hundreds of miles away, one situated at northern extremity and the other in the southernmost corner of the land is striking—not only in respect of their names and traditional associations, but also on account of the attractive excavations in one case and the characteristic sculptures in the other.

Dharasiva caves—These caves are situated in a ravine near Dharasiva, also known as Osmanabad. Of the total number of caves which are seven, four have been indentified as Jaina. Judging from their structural features and similarity with the Buddhist caves elsewhere, the Dharasiva caves have been approximately assigned to the middle of the 7th century A.D.

Satabahana traditions—Jainism appears to have wielded considerable influence over the rulers and the territory of the Satavahana dynasty during the early days of its carrier in South India. Pritisthanapura or modern Paithan, the celebrated centre of the Satavahana power, was a stronghold of Jainism. Some kings of the Satavahana house seem to have believed in the teachings of Lord *Jina* and contributed to the propagation of the faith by their patronage and support. These facts are gleaned from a number of traditions and legends incorporated in their literary compositions by Jaina writers of later age. The first Satavahana king who is sometimes styled as Hala of literary fame but who might be Simuka, the founder of the dynasty, became a convert to the Jaina faith and built many Jaina temples in the capital city of Pratisthanapura according to the Jaina account. The fiftytwo stalwart warriors who were in the court of this king also built Jaina temples in the city after their respective names. We may also gather from the story of Kalakacarya who shifted the day of the observance of the *Paryūṣaṇa* festival at the instance of a Satavahana king that Jainism had taken firm root in the Satavahana capital and that it was honoured alike both by the members of the royal household and the common people.

Terdal—Terdal in the Sangli area had developed as a renowned centre of the Jaina religion in the 11-12th centuries as a result of the patronage it received from the rulers of the Ratta house on the one side and the devotion bestowed by the members of the wealthy mercantile community on the other. This town with the adjoining tract was under the administration of the chief Mandalika Gonka who was an ardent follower of the Jaina faith. The implicit faith of Gonka in the Jaina religion is illustrated by an anecdote narrated in the inscription in the Jaina temple at Terdal which reveals that he was cured of snake-bite by pronouncing the names of the Five Saints.

At Teridala, which was the old name of Terdal, Gonka constructed a Jaina temple dedicated to Neminatha and made suitable endowment of land for the maintenance of its establishment and for the feeding of Jaina monks. The grant was made in the year corresponding to A.D. 1123-24 under the auspices of the Ratta chief Kartavirya II, and the

revered pontiff and preceptor Maghanandi Saiddhantika who was specially invited for the occasion. Maghanandi was the superintending priest of the illustrious Rupa narayana Basadi of Kollapura or Kollagira and head of the provincial pontifical seat (*mandalācarya*).

Kolhapur—The same high pontiff Maghanandi is mentioned in one of the two inscriptions from Kolhapur itself. The inscription on stone found near the Parsvanatha temple close to the Sukravara gate refers itself to the reign of the Silahara king Gandaraditya and introduces his reputed feudatory *mahāsāmanta* Nimbadeva. Nimbadeva was a devout follower of the Jaina law. He had perpetuated his religious fervour by erecting the temple of Rupa narayana at Kolhapur previously. He constructed one more temple dedicated to the god Parsvanatha in the market-site of Kavadegolla in A.D. 1135. Rupa narayana was an epithet of Gandaraditya and the Jaina shrine bearing the name was evidently designated by Nimbadeva, after the title of his master.

The second epigraph also was discovered in the same place near the Sukravara gate. This record is dated in A.D. 1143 and registers a gift of land and house-site for the benefit of the temple of Parsvanatha founded at Havira Herilage by Vasudeva, a disciple of Maghanandi. Vijayaditya, son of the king Gandaraditya, was the donor.

Vijayaditya figures seven years later (A.D. 1150) in a similar religious transaction recorded on a stone at Bamani in the Kagal area of the Kolhapur region. He donated land and a house-site for the worship of the image of Parsvanatha and for the execution of the repairs to the temple established by the local official Choudhore Kamagavunda at Madlur. The gift was handed over to the charge of Arhanandi Siddhantadeva, a disciple of Maghanandi.

Maghanandi of the Rupa narayana temple at Kolhapur was an eminent personality in the history of Jaina church of this area, and he contributed immensely to the prosperity of the faith by his erudition and efficient administration of the ecclesiastical organisations under him and through the able band of his scholarly disciples, during his long regime of nearly three generations.

Kolhapur was an eminent stronghold of Jainism from early times and it has maintained its reputation almost to the present day. It was reckoned among the four pontifical centres for spiritual thrones sacred to the Jaina community. This tradition is affirmed in a later inscription from the Jaina temple at Vadgaon in the Kolhapur area.



Ambika, Ellora Caves, Maharashtra



Gomatesvara, Sravana Belgola, Mysore

JAINISM IN MYSORE

Bhadrabahu, the last *śruta-kevali*, is, from the view point of Jaina history, a most important figure. Born of a Brahmin priest, the saint was destined to play a great part in the religious history of India. His father was a Brahmin, Somasarma by name. From an inspection of the child's horoscope, the father perceived that he would become a great upholder of the Jaina faith and so named him Bhadrabahu. The child was in due course brought up in the Jaina faith in the house of Aksasravaka. Through the instructions of this *svāmi* and other *śruta-kevalis*, the boy soon acquired a knowledge of the four great branches of learning. Eventually, with the consent of his parents, he took *dikṣā* and by the practice of *jnāna*, *dhyāna*, *tapas* and *samyama*, became an *acarya*. It was this *acarya* that, during the days of Candragupta Maurya, led a great migration to South India, so important and fruitful of consequences. The main incidents regarding the advent of this Jaina sage into Mysore are graphically narrated in Sravana Belgola Inscription No. 1. The story is told that Bhadrabahusvami "who by virtue of severe penance had acquired the essence of knowledge, having, by his power of discerning the past, present and future, foretold in Ujjain, a period of twelve years of dire calamity and famine, the whole of the *samgha* living in the northern regions took their way to the south". The Jaina traditions of the country not only make mention of this fact but also give a graphic account of the meetihg of Bhadrabahu and Candragupta Maurya in the court of the latter at Pataliputra. Having had during the previous night sixteen dreams, Candragupta communicated them to Bhadrabahu. The last of the dreams was of the approach of a twelve-headed serpent which Bhadrabahu interpreted to mean the approach of twelve years of dire calamity and famine. As foretold by him, a terrible famine broke out in the country. The Mauryan emperor, abdicating his throne in favour of his son Simhasena, took *dikṣā* and joined Bhadrabahu who collecting a body of twelve thousand disciples, started on a grand exodus towards the south. In their march southward, the *śruta-kevali* had a strange perception that he would die and at once ordered a halt on "the mountain of a populous country completely filled with the increase of people, money, gold, grain, cow, buffaloes and goats, called Katavapra." He then gave *upadeśa* to one Visakhamuni and entrusted the disciples to his care, sending them on under his guidance further south to the

Cola, Pandya and other countries. Candragupta sought special permission to stay with Bhadrabahu, which was granted. Very soon the *śruta-kevali* died and the funeral rites were performed by Candragupta Maurya.

That Candragupta, the Mauryan king, was a Jaina and attended on Bhadrabahu during his last days and died twelve years after, doing penance on the Candragiri hill, may be taken as historical facts. The Sravana Belgola inscriptions are, no doubt, late in origin: yet there is no reason to doubt their authenticity and accuracy. Lewis Rice was the first to discover these inscriptions and render them easily accessible to scholars. His view that Candragupta Maurya was a Jaina and that he came south was strongly supported by eminent scholars like Mr. Thomas and Smith.

This is how the Jainas migrated to the south from northern India and how Bhadrabahu sent away all the 12000 Jaina *sādhus* under the leadership of Vissakha Muni to the Cola and the Pandya countries. The Jainas entered the Carnatic and colonised the country on the borders of the Western Ghats, as well as the southern portion of the Mysore state. In course of time they wandered still further. Among these religious enthusiasts were great scholars who had enriched the literature of the country. Some of the most learned among them grouped together and formed various *samghas*. Each *samgha* was subdivided into many *ganas*, each of which was again divided into many *gacchas*.

The whole of South India was strewn with small groups of learned Jaina ascetics who were slowly but surely spreading their morals through the medium of their sacred literature composed in the various vernaculars of the country. But it is a mistake to suppose that these ascetics were indifferent towards secular affairs in general. To a certain extent it is true that they did not mingle with the world. But we know from the account of Megasthenes that, so late as the fourth century B.C., "the sarmanes or the Jaina *śramaṇas* who lived in the woods were frequently consulted by the kings through their messengers regarding the cause of things." Jaina *gurus* have been friends of states that for centuries together were tolerant towards the Jaina faith. But before attempting to indicate, in rough outlines, the nature of the vast political influence wielded by the Jainas in this region, it will be better if we remember the following points regarding the political history of the Deccan :

(1) The Gangas exercised their sway over the greater part of Mysore from the second century A.D. to eleventh century A.D., when they were overthrown by the Colas. The Colas did not stay in the country for a

long time ; they were soon expelled by the Hoyasalas who established a separate dynasty which continued to exist for three centuries (from the 11th to 14th centuries A.D.).

(2) The early Caulukyas established their sway about the sixth century and after a vigorous rule divided themselves into several branches (about 615 A.D.), notably the Eastern and Western Caulukyas.

(3) The Eastern Caulukyas ruled from 750 A.D. to the eleventh century A.D., when their dominions were annexed by the Colas.

(4) The Western Caulukyas succumbed to the Rashtrakuta power in about 750 A.D.

(5) The Rastrakutas who thus succeeded to the power of the Western Caulukyas maintained their independence down to 973 A.D. when they were defeated by the Western Caulukyas who once again established their rule, albeit for a short period (973 A.D.—1156 A.D.).

(6) In 1156 A.D., the Western Caulukyas fell a prey to a new power, the Kalacuris, who ruled for 30 years (1156 A.D.—1186 A.D.).

(7) The Hoysalas, as already mentioned, established their dynasty and their sway extended over the whole of Mysore, the modern districts of Salem, Coimbatore, Bellary and Dharwar.

According to tradition, Simhanandin was the founder of Gangavadi which comprised a large extent of territory bounded on the north by Murandale, east by Tondanad, west by Cochin and Travancore and south by Coimbatore and Salem. The Nagar and Simoga inscriptions have legends to narrate in connection with the establishment of the Ganga kingdom. It would appear that Simhanandin met at Gangaperur in the Cuddapah district, two young boys Dadiga and Madhava, sons of one Padmanabha, of the race of Iksvaku and ruler of the original kingdom from which Gangavadi derived its name. Padmanabha was for some reason or other suddently attacked by Mahipala, the ruler of Ujjain. The two young princes, therefore, were sent away for safety to South India. On their way they met Simhanandin who, moved by pity on hearing the story of these Ganga princes, took them under his protection, instructed them in all arts and finally procured for them a kingdom. Of course, it was obtained by a miracle. Whatever might be the truth of the legend, there seems to be no doubt that the Ganga kingdom was established under Jaina auspices.

This kingdom, according to Lewis Rice, lasted for more than seven centuries. The first king was Madhava, called Kongani Varma. His date has been ascertained from the Nagamangala inscription and from the Tamil chronicle called *Kongudesa Rajakkal* it falls in the second century A.D. Jainism became the state creed during the time of Muskara or Mukhara. His predecessors certainly countenanced the Jaina faith except the third and fourth kings in the line of Madhava, who were devotees of the pauranic gods. His successor Avinita was a Jaina, the learned Vijayakirti being his preceptor. Durvinita who succeeded Avinita was a disciple of the famous Jaina grammarian and *guru* Pujyapada. Of the other Ganga kings special mention must be made of Racamalla Satyavakya, the twentyfirst in succession, who tried to revive the waning influence of the Jainas. It was during his reign that the famous Camundaraya, his minister, erected the colossal statue of Gomatesvara, which in daring conception and gigantic dimension stands unrivalled in the world. The Cola clouds were at this time hanging over the whole of the east of the Peninsula and burst with terrific force on the Gangas who, along with the Eastern Caulukyas and Rastrakutas, were swept away by king Rajarajadeva I and his successor. Thus fell in the 9th century A.D., an important South Indian Jaina state, a prey to the militant Colas.

The Jaina religion seems to have enjoyed considerable patronage at the hands of the early Caulukyas. Pulakesin II patronised a certain poet, Jaina Ravikirti. Vinayaditya, the eighth in succession from Jayasimha of the early Caulukyas, had for his spiritual adviser Niravadya Pandita. We also learn from an inscription that Vikramaditya II after repairing a Jaina temple gave a grant in connection with it to the great disputant, Vijaya Pandita.

That Jainism was largely prevalent among the Rastrakutas and that it was the professed creed of many kings are evident, as a good many extant *Digambara* works were composed under their patronage. Thus, the *Harivamśa* is stated to have been composed by Jinasena in the Saka year 705 or 783 A.D., during the reign of Govinda II. Amoghavarsa I was the greatest patron of the *Digambara* Jainas and there is no reason to doubt that he became a convert to the faith. The authorship of *Ratnamālikā* has been assigned to Amoghavarsa, while the introductory portion of a Jaina mathematical work by Viracarya, called *Sārasamgraha Gaṇita* speaks of Amoghavarsa as a follower of the *Jina*. But the power of the Rastrakutas was rapidly waning and, owing to a quick succession of weak rulers, the Ganga king, Narasimha, had to interfere and at last succeeded in getting the crown for his own nephew, Indra IV.

The latter, evidently a Jaina, died about 974 A.D., taking the Jaina vow of *sallekhanā*. After Indra, the political power passed into the hands of the Western Caulukyas.

Jainism, during the period of Western Caulukya revival, ceased to be the conquering faith that it once was. If the traditions of the country are to be believed in, the Jaina statues and idols in *bastis* were thrown away and the idols of the *paurāṇic* gods were substituted. The rule of the Caulukyas was, however, shortlived ; for, they were soon over-thrown by Kalacuris in 1126 A.D. These in their turn had only an ephemeral existence (1156 A.D.—1186 A.D.) ; yet, the short period of Kalacuri sway furnishes some points of interest to the student of Jaina history. We find that Vijjala, the greatest Kalacuri prince, was a Jaina by faith. This period is remarkable for the revival of the worship of Siva and for the rise of the Lingayat sect which, under the leadership of Vasava, a treacherous minister of Vijjala, persecuted the Jainas.

Whatever the expounders of *Vāsava Purāṇa* might say, the fact seems to be beyond doubt that this Vasava brought about the assassination of his own master, the Jaina king Vijjala. According to *Vijalarāja Carita*, Vasava was hunted out of the country and in despair he threw himself into a well. But he soon obtained martyrdom at the hands of his followers.

There seems to be no doubt that the early Hoysalas of Mysore had been Jainas. They came to power on the subversion of the Gangas by the Colas, in 1004 A.D. Gradually expelling the Colas from the country which they had occupied, the Hoysalas became supreme in the land by the 12th century. They retained possession of the Belur Taluk of the Hasan district. The following story is narrated relating to the origin of the name Hoysala. One Sala, the supposed progenitor of the family, was receiving instruction in the temple of Vasantikadevi from a certain Jaina *yati* At that time a tiger was about to pounce upon the *yati*. The latter observing this handed his rod to Sala exclaiming "Hoy ! Sala !" (Oh Sala ! strike). Immediately the tiger was killed. From this we have the name Poysala or Hoysala. Little is known of Sala but, his successor Vinayaditya seems to have been the disciple of Santideva Muni, a Jaina ascetic. Next in importance was the Hoysala king, Bittidevabittiga, the famous Visnuvardhana (1111 A.D.—1141 A.D.) who, it is said, had been converted to Vaisnavism by Ramanujacarya. As to the cause and history of his conversion, there exist many legendary accounts. This conversion of the king to Vaisnavism was a serious blow to the cause of the Jainas in South India. Nevertheless attempts

were not wanting to restore the faith to its original greatness. Thus Gangaraya, the minister of king Visnugopa and after him Hula, the minister of king Narasimhadeva, tried in vain to get back the lost influence of the Jainas. But the rapid rise of Vaisnavism patronised by Hoysala kings, the systematic and organised opposition of Ramanuja and a number of Saiva leaders and, last but not least, the severe attacks of the Lingayats contributed to the downfall of Jainism in the Mysore country. It must not be supposed that Jainism was entirely rooted out of the soil. A respectable number of persons still followed the faith but they no longer exerted any political influence. The later Rajahs of Mysore not only did not persecute the Jainas but supported them. Even foreign rulers such as Hyder Naik granted villages to the Jaina temples, though, owing to the oppressive nature of the Government, the great festivals of Sravana Belgola and other places were stopped.

The Hoysala power lasted to 1326 A.D. when the dynasty was overthrown by the Mahomedans. Out of the disorder and anarchy that arose out of the Mahomedan rule, the Hindu kingdom of Vijayanagar arose. Not that Jainism expected a great revival under the aegis of Hindu rulers of South India who were most of them guided in their state policy by the Brahmins. But it is pleasing to note that the kings of Vijayanagar never persecuted the Jainas. On the other hand, evidences tend to show that they patronised the Jainas in a way. Take for example, the famous Jaina-Vaisnava compact of the time of Bukkaraya, 1353 A.D. to 1377 A.D. We cannot say that this compact of Bukkaraya was implicitly obeyed by the quarreling sectarians. One thing, however, seems to be certain. The support given to Jainism gave some stimulus to their activities. For, we find that a son of a general of Harihara II (1307 A.D.—1404 A.D.,) as well as prince Uga, became converts to the Jaina faith. Another inscription mentions that Devaraya II (1419 A.D. to 1446 A.D.) built a stone temple of Arhat Parsvanatha on a street of the Pan-Supari bazar, near his residence in Vijayanagar. These incidents are sufficient evidence to prove that the ruling families of Vijayanagar not only patronised but some of them also professed the Jaina faith.

Now we may make note of the Jaina Antiquities of Mysore. In Bangalore District an inscription found at Begur dated 1426 A.D. records a gift to Jaina temples during the reign of Nagiya Kariyappa. Another inscription dated 950 A.D. (?) records death by fasting by a daughter of Nagattar. An inscription found at Vevurur village of Cinnapatan taluk records death by fasting by Nagsena Gora, disciple of Ari Candrasena.

In Kolar District some Jaina images and inscriptions of the 4th or 5th century A.D. have been found at Mangal, south of Malur.

Nandidurg—was a stronghold of the Jainas during the reign of Ganga kings (11th century). Inscriptions have been found on Gopinath hill nearby.

In Tumkur district inscription found at Panditarahalli village, Tumkur, records repairs done by general Isvara during the reign of Hoysala king of Dorasamudra. It further records construction of a *jinālaya* and a tank by his wife Macithakka. Some inscriptions on the northern wall of Adisvara temple record fasting by death by members of the Jaina *samgha*. Jaina images are inscribed on the outer walls.

Inscription found at Candrasala Jaina *vasati* in Hattan Kabanahalli of Taluk Tiptur records construction of a *jinālaya* by Mokaldevi, wife of Hoysala Devaraja and gifts by some members of the family of *sāmanta* Vallideva.

Kundakundacarya has been glorified in the inscription found at Heggare in Cikanayakanahalli. He is made to go at a height of four *angulas* above the ground.

Jaina inscriptions have been also found at Amarapur and Gajjanadu. The inscription of Gajjanadu records the founding of Parsvanatha *Basati* on the Kalanjana hill.

Mysore District : The ancient name of Camraj 36 miles from Mysore was Arkottar. A *jinālaya* was built here by Punisaraja, general of Hoysala king Visnuvardhana, in the year 1117 A.D.

Vedalpur in Hunsur was one of the chief seats of the Jainas in the 10th century A.D.

Yelbal, nine miles north-west of Mysore, there is a statue of Gomotesvara on Sravanagutta hill. It is 20ft. in height.

Sarangipattam on the northern bank of Kaveri : One inscription records that Habbar, governor of Nagamandala, constructed the temple of Ranganatha and the fort by destroying 101 Jaina temples at Kalasa using those materials.

Many inscriptions have been collected from the eastern taluqs of Mysore of which the following may be noted :

Inscription found at Nanjangud records that the first Ganga king Koganivarma met his preceptor Simhanandi at Perur. That the Ganga kings were Jainas is confirmed by this epigraph. Perur is known as Gangaperur even today.

Inscription of Tirumkudal Narsipur taluq refers to Tambuluracarya who wrote *tikā* on the *Tattārtha Sūtra* in Kannad language. It also records the defeat of the Buddhists at the hand of Akalamka in the court of Himasitala, king of Kanchi.

Inscriptions of Kelasur, taluq Gandlupet, record the installation of the image of Candraprabha in the *caityālaya* by Krsnaraja.

There are many inscriptions in the Jaina *vasti* at Cikkahonsagame. One inscription on the wall of Santi *jinālaya* is most important which records that this *vasti* was established by Ramacandra, son of Dasaratha. It is interesting to note that in the 11th century people believed that these temples were built by Ramacandra.

Halebid in Hasan district is said to have originally contained no less than 720 Jaina temples. At present it contains only three : that of Adisvara, Santisvara and Parsvesvara.

Sravana Belgola: It is the chief seat of the Jaina sect in the South, being the residence of their principal *guru*. At the summit of Vindhyabetta or Indrabetta, 3250 ft. above the level of the sea and about 400ft. above the village below is the image of Gomatesvara with numerous sacred buildings. On Candrabetta there are also many temples and between the hills a splendid tank.

According to tradition of the Jainas, Bhadrabahu died here in a cave on Candrabetta while leading an emigration to the south from Ujjain. Twelve years after, Candragupta Maurya also died here by *sallekhana*. These events, which are borne out by rock inscriptions of great antiquity must be assigned to the 3rd century B.C. The grand son of Candragupta, it is said, paid a visit to the spot with an army, out of whose encampment arose the town of Sravana Belgola or the Belgola of the *śramaṇas*. The oldest *basti* on the hill is one dedicated to Candragupta.

The gigantic statue was erected, as inscribed at its feet, by Camundaraya probably in 983 A.D. He was the minister and general to the Ganga king Racamalla. The name of the sculptor may have been Aristanemi. The surrounding enclosures were erected, as also inscribed at the foot of the statue by Gangaraya, general of the Hoysala king Visnuvardhana. The image is nude and stands erect facing the north being visible for many miles round the country. The face has a serene expression. Representations of ant hills rise on either side with a figure of a creeping plant springing from them which twines over the thighs and the arms, terminating in a tendril with bunches of fruits. These symbolise the complete spiritual abstraction of a *yati*, absorbed and motionless during his long period of penance. It was probably cut out of a rock which is projected high above the hill, or the top of the hill itself may have been cut away. The figure has no support above the thighs. Though so old, the stone looks almost as fresh as if newly quarried. Within the enclosure around are 72 small statues of a similar description in compartments.

That Sravana Belgola was an acknowledged seat of learning in early times is proved from the fact that a priest from there named Akalamka Bhatta was summoned in 788 A.D. to the court of Hemasitala at Kanci, where having confuted the Buddhists in public disputation, he was instrumental in gaining their expulsion from the South India to Ceylon. The temple was subsequently endowed by Narasimha and other Hoysala kings but at the time of conversion of Visnuvardhana to the Vaisnava faith by the reformer Ramanujacarya, the Jainas suffered much persecution. Their influence at court, however, enabled them to bring about a compromise which resulted in the time of Bukkaraya of Vijayanagara in a declaration of tolerance which was inscribed on stones and set up in public places. One is still at Sravana Belgola and another at Kalya (Mogadi Taluq). The Jaina establishment which received the support of the Mysore Rajas as well as dynasties preceeding them was shorn, in common with others, of many previleges and emoluments by Tipu Sultan and was now in a reduced condition. The place abounds in inscriptions some of the most interesting of which are there cut in the face of the rock on Candrabetta in ancient characters.

Of the Jaina temples of Sravana Belgola and its suburbs the Santinatha temple at Jinanathapuram in Dravidian style is the finest.

Aihole in Bijapur District : The early evidence of the Jaina faith in this tract is the famous inscription engraved on stone in the Meguti temple at Aihole (A.D. 634). Next important inscription to be noticed is from Marol in the Hungund taluq (1024 A.D.). Arasibidi in the

same taluq was an important seat of the Jaina religion. Akkadevi, a princess of the royal house and sister of Jayasimha II, was a patron of the Jaina faith and she allowed her name to be associated with a Jaina temple in the place called Gonda Bedangi *Jinālaya.*

Honwad in the Bijapur taluq rose to eminence by the middle of the 11th century A.D. on account of the existence of a magnificent *caityālaya* called Tribhuvana Tilaka. The temple was dedicated to Santinatha.

Hungund the ancient name of which was Ponnugunda was a stronghold of Jainism from early times. An epigraph of Hungund registers a gift of land for the benefit of the Jaina temple named *Arasara basadi* situated in the centre of the town.

Belgaum district : The tract covering roughly the present-day Belgaum district and the adjacent areas was known in olden times by the name of Kundi or Kuhundi Mandala. This region was under the rule of the princes of the Silahara and Ratta families who were Jaina by persuasion and who contributed substantially to the prosperity of the Jaina faith as is evidenced from the large number of epigraphs.

Halsi in the Khanapur taluk distinguished itself as an early and thriving centre of Jainism. The Gokak plates of Dejja Maharaja registers a gift of land in the Jalaragrama for the worship of divine *Arhat* and for the maintenance of learned ascetics devoted to teaching. The gift was made in the hands of Acarya Aryanandi. Saundatti was another powerful centre of Jaina religion from the period of the 9th century A.D.

Konnur in the Gokak taluk was another prominent seat of Jainism. So was Kalholi in the same taluk.

Adur in Dharwar district : Two early inscriptions engraved on a single slab of stone came from Adur in the Hangal taluk. The first of these registers a gift of land made to a Jaina temple of Dharma Govinda. The second epigraph refers itself to the reign of the Western Caulukya king Kirtivarma II and records the grant of a piece of wet land probably to the same temple.

Mulgund in the Gadag taluk was a renowned centre of Jainism from early times and this is gathered from a number of epigraphs discovered here.

Interesting is the revelation made by the inscription engraved on the *dhvaja stambha* or flag-pillar standing in front of the temple of Narayana in Mulgund. From the epigraph it is plain that the pillar belonged originally to a Jaina temple and that it was subsequently appropriated by the builders of the Narayana temple.

Lakkundi in the Gadag taluk the ancient name of which was Lokkigundi flourished as an important Jaina stronghold and continued at least till the end of the 12th century A.D. as is evidenced from a number of epigraphs.

Other Jaina inscriptions have been discovered from a number of places in this district.

North Kanara district : A large number of Jaina antiquities consisting of monuments, inscriptions and sculptures have been discovered in this region. During the period of the 14th to the 17th centuries A.D. there flourished in this region four principalities viz., Nagire, Sangitapura, Biligi and Sonda. Viligi chiefs were ardent adherents of Jaina faith for about a dozen generations.

South Canara district : The district of South Kanara is immensely rich in Jaina antiquities though they are of a late period. In this region are still surviving a large number of Jaina centres which have preserved the religious and social traditions of the creed.

Bellary district : The area of the Adoni taluk appears to have come under the influence of Jainism at an early age. On the Barakilla Rill at Adoni exists a rock-cut Jaina temple which has treasured sculptures of the *Tirthankaras* seated in a row, carved in the rock. In the hill-fort of Adoni has been discovered the figure of Parsvanatha with writing inscribed on the rocky side.

Kogali in the Hadagalli taluk was also an important centre of Jainism from early times. Though the earliest inscription disclosing the prevalence of the faith here belongs to the 10th century A.D., its history goes back to a still earlier age. The inscription on a slab set up near the *basti* is dated in A.D. 992 in the reign of Ahavamalla or Taila II, the founder of the Western Caulukya dynasty of Kalyana. The epigraph found on another slab in front of the same *basti* furnishes interesting information in regard to the origin of the temple and takes the history of the place several centuries back.

Nandi Bevuru in the Harapanahalli taluk was a famous stronghold of the Jaina faith which attracted even members of the royal family and officers of state. Mannera Masalevada, another village in the same taluk, sprang to fame in the 13th century for the construction of a Jaina temple dedicated to Parsvanatha.

Kudatani is a notable place in the Bellary taluk which owns Jaina antiquities consisting of temples and sculptures.

JAINISM IN ANDHRA PRADESA

The *gaṇa* of Bhadrabahu was also known as the Sarasvati *gaccha* or the *Valatkara gaṇa* in honour of the miracle achieved by Kondakundacarya, fourth descendant pupil of the line of Bhadrabahu. Guptigupta, Maghanandi and Jinacandra were three of his successors, the fourth being Kondakunda. This last one was believed to have compelled (and hence '*valatkara*') a stone Sarasvati to speak! Kondakunda hailed from the borders of Andhra, having lived most of his life at Konakondla, an ancient village near Guntakal. P. B. Desai mentions two statements, one from the *Srutāvatara* and another from the Bastihalli inscription, saying that Kondakundacarya, whose secular name was Padma, hailed from Kondakunda, the old name of Konakondla. Maghanandi, a Jaina *ācārya* was the founder of the Nandi *gaccha* or *gaṇa* and Padma, who belonged to that group was called Padmanandi and later 'Kondakundacarya'. He is famous as the earliest of the south Indian *ācāryas* and his spiritual stature was comparable to the physical stature of Gomata of Sravana Belgola. He was the greatest of the exponents of the *ātmatatva* and wrote great many canonical works like the *Samayasāra*, *Pañcāstikāya*, *Pravacanasāra*, etc. Prof. A. Chakravarti maintains in his introduction to *Pañcāstikāya* that the *Tirukkural* was also written by Padmanandi. His miracle with a stone Sarvasvati made him a *gaṇadhara*, the founder of the so-called '*Valātkāra gaṇa*'. He is said to have wandered the country disputing with scholars of other religions and it was he who introduced this militant aspect in discourses for the first time in south Indian Jainism and most probably it was this fact and not his distorted neck (*vakragriva*) that gave his group the name *vakragaccha*. He was hailed as the destroyer of the *daṇḍas* and was also known as Elacarya. He was even deified and made to go at a height of five inches above the ground. Practically every line of Jaina teachers of south India claimed to have belonged to the lineage of Kondakundacarya. This was indeed a unique honour bestowed on a south Indian *acarya*, one who belonged to the indigenous *desi gaṇa*.

He lived in the first century A.D. We cannot today expect to see any sculpture of his period in Konakondla. There is only a spacious natural cave capable of seating fifty disciples under its flat and horizontal rock roof and also several other recesses under huge boulders on the hill.

Early Jaina establishments—Nayasena, a Kannada Jaina writer of the fourteenth century, relates in his *Dharmāmṛta* the story of the migration of a Jaina king from Angadesa to Bhattiprolu in Andhra, in the times of Vasupujya. Nayasena's story speaks of a Sanghasri, a Kamalasri and a Bodisri, names which suggest the Iksvaku period in the Andhra history. There could have been a migration of north Indian Jainas to Bhattiprolu during that period. Harisena's *Bṛhat Kathākoṣa* written about 931 A.D. contains another version of this migration. The best that we could believe in these stories is that the Jainas tried to propagate their religion in the early centuries of the Christian era.

A tiny piece of sculptural evidence may be presented in the shape of a terracotta fragment obtained at Aryavatam, a Jaina establishment near Daksharama in the East Godavari district in support of this. Aryavata means a banyan tree worthy of worship. In Mathura, a queen disciple Amohini by name, set up an *āryakavata* for the worship of the *Arhats*, at about the end of the first century A.D. The setting up of an *ārya(ka)vata* in this village that bears its name, might have taken place at the most a century after that time. We do not hear of another village like this bearing the name Aryavata. Aryavata yielded about half a dozen figures of *Tirthankaras*. We can place the Aryavatam Jaina establishment at about the middle of the Iksvaku period. This could have been due originally to the Jainas who came south from Angadesa.

Two earliest *Tirthankara* icons on stone, one found at Kakinada in its town hall compound and a second embedded in a wall at Kuyyeru, a small village on the north bank of the Gautami below Kotipalli, could be contemporaneous with the Bhattiporlu Jaina establishment and incidentally with early Aryavatam.

Jaina Preceptors—The line of Jaina preceptors of south India continued after Kondakunda through Umasvami, the composer of *Tatvarthadhigama Sūtras*, Griddhrapincha, the preceptor, who used a broom of eagle feathers to sweep insects off his foreground or sitting place, Balakapincha, the preceptor who used a broom of crane feathers, and Samantabhadra, the great disputant and author of *Āptamimānsā*. This line of preceptors of the *Vakragaccha* was very famous and noted for scholarship and argument.

The disciples of these teachers spread to different parts of the country heading other lines of preceptors, who claimed their descent from these monks belonging to the main line. Other similar lines hailing from north India joined these and soon hosts of Jaina preceptors walked the

length and breadth of south India. We find in the Jaina inscriptions many such lines (*ganas*) and their preceptors. The name of such a subsidiary *gana* or group can be Nandi, Sena, Deva or Simha indicating the particular surname the *ganadharas* assumed ; or Desi, Dravila, Gaula, Saurastra, from the place the line first sprung up (Desi is indigenous and not a north Indian *samgha*, its monks having been south Indian converts to Jainism) ; Kanur, Kavurur, Vegavatika according to their headquarters ; Valahari, Vrasabha, Kalogra, indicating some kind of excellence attained by the head of the line. But one point about these several *ganas* is of particular interest. It appears that, beyond their self-inflicted or accepted discipline, there was no commonly agreed code of discipline to which all the Jainas of south India conformed, looked up to for correction or guidance. This led to the intense localisation of Jainism in Andhra, its consequent weakness and gradual fall.

After Samantabhadra, the name of Simhanandi of Perur in Cuddapah district is famous in tradition. He appears to have been the first in these parts to have specialised in the arts too and made his place a regular pilgrim centre even for kings and their feudal lords. For the first time in the history of Andhra country we hear of a *caityālaya* having been constructed at Perur. Simhanandi trained the two Iksvaku princes in the arts and guided them in the carving of a kingdom round Kolar. This was the nucleus for the western Ganga kingdom, which lasted even upto the times of Krsnadevaraya. The names of Pujyapada, composer of *Jinendra Vyākarana* and Akalamka, the great disputant, close the list of traditionally famous preceptors of the *Vakragaccha*. Their disciples were famous in the succeeding centuries in several fields and several capitals. Vasavacandra of the western Calukyan capital was famous as Balasarasvati. Gopanandi was said to have vanquished the Samkhya, Bhautika, Bauddha, Carvaka and Vaisnava disputants in religious argument.

Calukyan period—In A.D. 609, Pulakesi II came to the western Calukyan throne and conquered many territories around. He overran Kalinga, travelled down the coast, conquered Pistapura, Vengi, regions south of the river Krsna and proceeded further south. He installed his younger brother Kubjavisnuvardhana as the ruler of Vengi. The queen Ayanamahadevi of this first eastern Calukyan monarch donated a village Musinikonda to a Jaina temple Nadumbi *vasadi* of Vijayawada in 627 A.D. This *vasadi*, the first dated Jaina establishment in Andhra was most probably situated on the Mallikarjuna hill. This would have been a *Svetāmbara* establishment as only Svetambaras favoured ladies too with religious instruction and *dikṣā* to help them to work up for

their emancipation. The Vijayawada *vasadi* had monks of the Saurastra (Surastra) *gaṇa* for its pontiff and this indicates that the Jainism of the early eastern Calukyan period descended from the north, probably from Mathura.

There were in that period, however, some *Digambara* Jaina teachers in western Andhra, for instance, in the Cuddapah district. In the seventh century a great sage Vrsabha lived in a small natural cave under the so-called Sanyasigundu in Penikalapadu in the Cuddapah district. The small Jaina establishment under the big boulder on the Gurbhaktakonda of Ramatirtham could have been a *Digambara* centre established at the time of the decline of Buddhism in Andhra.

Due to some unknown reason, the village of Musinikonda got out of the occupation of the Nadumbi *vasadi* of Vijayawada. Kalibhadracarya of that group was famous for his knowledge of the texts, the *Aṅgas*. He was a preceptor even to kings and he taught them the rules of spiritual practice. He brought to the notice of king Visnuvardhana III (718-755 A.D.) the fact of the occupation of Munisikonda by others. The king promptly donated the village again to the *ācārya* through an inscription, 'for arranging the regular worship of the Arhats'. Curiously enough, we miss almost all the Jaina figures of the Calukyan period installed in Vijayawada. They were probably destroyed.

We do not have epigraphical testimony for the founding of other Jaina establishments in Andhra for two more centuries but certainly some must have been founded of which Gudivada could be one and Dharmavaram in the Ongole Taluk another. Near this latter village there are two long hill ranges, which could serve as shelter for the Jaina monks. A number of stone figures once worshipped by the Jainas were also lying scattered there.

The Rastrakuta regent of Amoghavarsa, Karaka by name, gave his daughter Sila to Kalivisnuvardhana and she got a Jaina temple built at Biccavol or Birudankarayaprolu. The figure which was gracing the sanctum in that temple is the 'East Godavary Biccavol Vardhamana, now preserved in Madras Museum.

Rastrakuta period—Rastrakuta Govinda III gave shelter to Bhima Salki, the younger brother of Vijayaditya II of Vengi and stationed him near Honumankonda to safeguard his southern border against the Vengi king. This was about the beginning of the 9th century. Bhima Salki appears to have favoured the Jainas and they established a colony at Hanumankonda, in the fort itself.

The Padmaksi temple at Honumankonda appears now as a plain brick *śikhara* rising over a huge boulder. The *śikhara* and *ardhamaṇḍapa* are evidently later constructions. The shrine actually consists of a *Tīrthankara* in the standing posture with his *yakśa* and *yakśi*. All round the Padmaksi temple are a number of natural caves which served as residences for them. Who the *Tirthankara* of the temple could be it is not possible to say. The *yakṣi* carved by his side however is called Padmaksi. This establishment was contemporaneous with Bhima Salki.

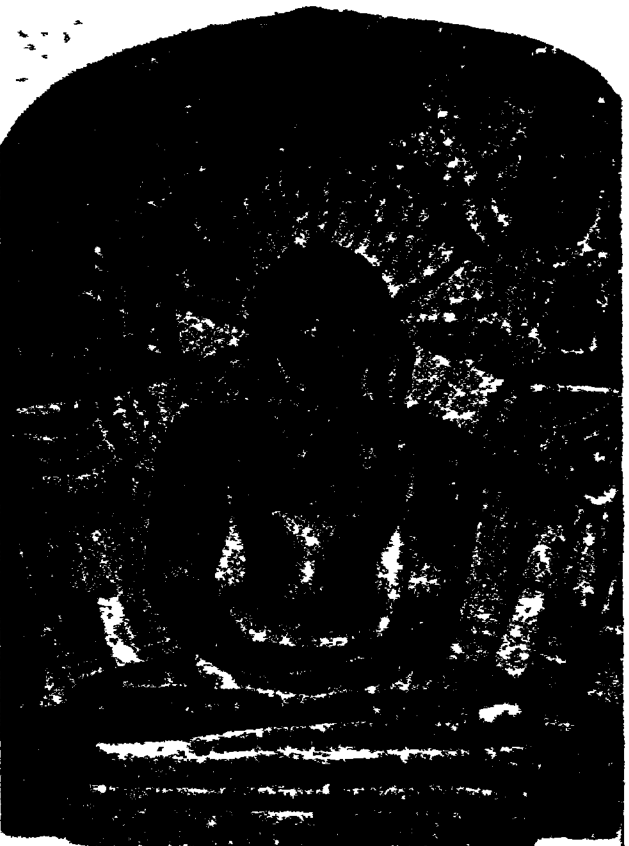
Gunaga Vijayaditya the ruler of Vengi was a trusted feudatory of Amoghavarsa and during his reign Jainism spread far and wide in the Vengimandala. We do not have epigraphical evidence, but from the indications of sculpture we can say that at Jallur (near Pithapuram) and Ramatirtham, Jainism was well establsihed.

At Ramatirtham there are two caves deepened just to accommodate a few monks. On the Gurubhakta hill at a distance of half a mile from this one are natural caves sheltering Jaina *Tīrthankaras*. It appears that the Ramatirtham Jaina establishment was first started at the Gurubhakta hill and spread to the Durgakonda later.

At Danavulapadu in the Jammalamadugu taluk of the Cuddapah district there was in the period of Nityavarsa Indra III (914-917) a very big Jaina establishment. For a distance of a mile and more the Jainas built a stone embankment to prevent river Pennar from carrying away the mud of the embankment. They constructed two flights of steps to help people get down to the river. However, the entire town got buried in sand raised year after year by the monsoon winds. It was discovered and excavated by the late J. Ramaya Pantulu. Two Jaina temples, four tomb stones, two *caumukhas*, one pedestal of a *Tirthankara*, two ten-feet high figures of Parsvanatha and a figure of Padmavati were unearthed.

Durgaraja, the grandson of Panduranga, the able general of Gungavijayaditya, built a temple south of Dharmavaram for Jainas with the permission of Amma II. Durgaraja was *katakābharaṇa*, the jewel of the generals, and the temple was named the Katakabharana *jinālaya*. Durgaraja donated through a copper plate grant a village Milliampudi to the temple to defray the expenses of regular routine worship at the temple. The pontiff of the Jaina community there was Srimandiradeva of the Kotimaduva *gaṇa* and Yapaniya *samgha*.

In Pedamiram near Bhimavaram in the west Godavari district there was a Jaina *palli* established by the kind patronage of the Kolani



Parsvanatha, East Godavari, A P



Vardhamana, Biccavol, A P

chiefs. It is likely that Gandanarayana, Ammaraja's brother-in-law, patronised this establishment to please the king. Here in Pedamiram we find a Jaina figure.

Kancumarru in the west Godavari district, Kalacumbarru of those days, was also a rendezvous for Jainas in the times of Ammaraja II. A certain lady Camekamba of the Pattavardhana lineage and a lay pupil of Arhanandi persuaded Ammaraja her master to donate a village Kalacumbarru through a copper plate inscription to a Jaina temple most probably raised by her in the name of the king. At present we do not see a Jaina temple at the spot. Probably the Nidadavol Calukyas who were feudatories of the Kakatiyas had destroyed this *vasadi*.

A third inscription yet of the time of Ammaraja II shows also that the construction of *jinālayas* was brisk during his ruling period. The king allowed a village Pedagadelaparru to be granted and two *jinālayas* were constructed at Vijayavada.

Bodhan or Podanapura is a very ancient town having been mentioned even in the *Mahābhārata*. It was particularly endearing to the Jainas as the capital of Bahubali, the younger son of the first *Tirthankara*. A figure of Bahubali taller than that at Sravana Belgola was installed at Bodhan in prehistoric times but no trace of it now remains. In historic times as the capital of Rastrakuta Indra it had numerous Jaina temples and shrines.

Baddega, son of Arikesari though died young, constructed a big Jaina temple at Vemulavada. His son Arikesari III donated a village to a Jaina pontiff Somadeva Suri, author of *Yaśastilaka*. We are not able to fix up the place where this temple would have stood in Vemulavada but the Parsvanatha figure installed in that temple is now erected in the present Rajesvaralaya inside the *prākāra* by the side of the *gopura*.

Epigraphical evidence confirms only one temple but there are as many as a dozen figures of the Jaina *Tirthankaras*. It is not probable that all these were housed in one temple. The figures range from the early Rastrakuta to the late western Calukyan period.

Kalyani Calukyan period—When the Rastrakutas overcame the Badami Calukyas and appropriated their kingdom in the 8th century, these latter were not completely destroyed. They continued to rule as feudatories from Annigeri, and round about 973 A.D. when Rastrakuta military strength was on the decline, they put up an end to the last

monarch and regained their sovereignty. Tailapa II was the hero of this resuscitation and he conquered back all the territories that were under the Rastrakutas previously. The Calukyas were sympathetic towards the Jainas and these had no difficulty in expanding under the new regime.

Potlaceruvu (modern Patanceru) sixteen miles to the west of Hyderabad was a stronghold of the Jainas. We find here today a number of temples and scattered broken icons. They appear to have built some temples in Vardhamanapura (modern Vaddamani).

Proceeding west from Vardhamanapura we reach Pedatumbalam obviously the *basti* into which Chinna Tumbalam a village nearby developed. We see today a plain-stepped pyramidal temple getting crushed by the crowd of houses which rose up with impunity near its walls. We see a big-sized head of a jina with ringlets of hair lying by the side of a road, work of Virasaiva wrath. A blackstone polished Parsvanatha was recently found buried underground.

Pudur near Gadwal was another western Calukyan stronghold. We see at Padur today quite a few Jaina images.

Adoni was famous in the times of the Bahmanis and the Vijayanagar period but the hill establishment of the Jainas on the way to Bara Qila appears to have been founded in the times of the Rastrakutas. A neat row of three-seated *Jinas* cut in the rock reminds us of the Hanumankonda row. The entrance of the Jaina cave is typically Jaina. Within the cave on the face of the live-rock are carved figures of standing Parsvanatha and to his right two seated *Jinas*. The coils of the snake behind Parsvanatha are clear and natural. This carving was perhaps done in the later period of the Kalyani Calukyan reign.

Nayakallu to the south of Kurnool was a much larger Jaina centre than Pudur. The whole village now is strewn with pieces of sculptured stones, some lying neglected, others built into a boundary wall or rivetting of an irrigation well, still others thrown out in the fields far from the village lest they should return. A five-feet Parsvanatha standing on a lotus and under the hoods of the snake is built into a wall round a drinking water well.

On the hill at Rayadurgam we see a Jaina temple which looks like having been built during the Badami Calukya times. Rayadurg rose to importance in post-Vijayanagar period but its Jaina establishment was as early as the Calukyas and the Rastrakutas.

In Kambadur west of Anantapur we find three-stepped pyramidal temples. One of them is a Jaina temple. Thogarakunta to the west of Dharmavaram of the Anantapur district has a temple on the hill which has an inscription which says that Kumara Tailapa son of Vikramaditya VI gave gardens, lands, sites etc., to the *basti* of Candraprabha at Togarakunta. Amarapuram at the southern corner of the Anantapur district was the last military outpost of Taila II. He constructed a fort at Tailagiri. Several Jaina monks from Ingalesvara in Bijapur district came down to Tailagiri and its surrounding villages. The monks at Amarapur constructed a *brahmajinālaya* and established a teaching centre. Alupadevi a queen of Irungola (A.D. 1226) saved a *vasadi* at Kottasivaram by effecting timely repairs.

At Tadiparti on the banks of the Pennar there were two Jaina temples, one for Candraprabha and another for Parsvanatha. In 1208 a chieftain of Cola descent, Udayaditya by name, was ruling the country round with Taliparapura as his capital. He donated gifts for the repairs of the temples, for conducting the eight kinds of worship and for providing food. Unfortunately we do not find in modern Taidpatri any traces of Jainism.

To return to the country east of Hyderabad, Prola installed the figure of Jalandhara Bhairava at Inugurthi and perhaps also the Jaina figure said to be there. Mailama the wife of his minister Betana built the Kadalalaya *vasadi* at Hanumankonda.

In the Warangal fort itself there are four Jaina temples still standing. One of these is called the Medarayangudi. The Parsvanatha figure in Sambhunigudi is a beautiful one. Perhaps the Warangal fort area was a Jaina *basti* before it was made the capital of the Kakatiya empire.

There are other places in the Telengana region, where there were Jaina *vasadis* and temples before that date. The Telengana inscriptions Vol. II contains 35th inscription recording gifts in aid of *aṇgabhoga, naivedya, dvipa, dhūpa, thambula,* etc., services to Chenna Parsvadevara of the Baddi *jinālaya* in the fort at Ujjili (Ujjala of Mahaboobnagar district). On the other side of the same stone is another inscription recording at about 1097 A.D. gifts made to Indrasena Pandita for maintaining the regular services and the temple repairs. The Ujjali temple belonged to the times of the 11th century Calukyan feudatories and was a western Calukyan construction. The temple was later occupied by Veersaivaits and *liṇgas* replaced the *Jinas* inside. No. 2 of the miscellaneous inscription in the same book records gifts to a Jaina Gunasena for maintenance

of worship at a Jaina temple constructed by the Lord of Bekkallu. No. 32 is a Kalyani Calukyan record of 1119 A.D. saying that a Mahamandalesvara Bhrahmesvaradeva gifted land to perpetuate daily offerings to Parsvanatha of Peddakadumuru.

In the coastal Andhra at that period we find a confused political state prevailing. The western Calukyan king Vikramaditya invaded and conquered the Vengi country and continued to be the suzerain till he died. In this period the Jainas established *pallis* and *bastis* all over the east coast. The Godavari Parsvanatha of the Madras Museum perhaps belongs to this period.

Velanatichoda period—A confederacy of the feudal lords of coastal Andhra against the western Calukyas defeated them in a well-contested battle (1135 A. D.) on the Godavari and drove them out for good. Gomka II was the hero of the battle and he ruled the country round his capital Candavol virtually independent of the Colas, whom he served upto then. He was a Jaina in his affiliations. He donated land to a Jaina *vasadi* named the Prthivitilaka Jaina *vasadi* at Munugodu in the Sattenapalli taluq of the Guntur district. This was constructed probably by himself for the *Svetāmbara* Jainas. There was another temple at Munugodu constructed by one Aggoti to which a feudatory of Gonka I donated land. Several Jaina preceptors were residing in Candavol, the capital town of Gonka and all the *vasadis* round improved. They established a *vasadi* at Tenali.

The Kolani chiefs ruled over the coastal region between the rivers Godavari and Krisna with Sarasipura as their capital from 10th century onwards. Achanta, Penugonda Penumanchilli and Ellurupadu Jaina establishments are due to them. We find two heavy granite pieces of the *Tirthankaras* at Achanta. To the north of Penugonda we see a square tank which was probably the work of the Jainas. At its north east corner is to be seen a black stone *Jina*, the solitary relic of the once famous Jaina establishment of Penugonda. In Penumanchili we see a green stone *Tirthankara*.

In the Godavari delta the Haihayas were ruling. There is a sitting *Jina* in Tatipaka, a village on the Raxole island of the Godavari delta. The Tatipaka *Jina deva* is famous all over the Godavari district. Near Amalapur in the central delta of Godavari there is a village Nedunuru (Neminadhnuru) by name. We find in that village today big Jaina bricks wherever a well is dug. *Tirthankara* images are also found. At Lolla two miles from Atreyapuram there is a figure of a lady most probably of Ambika.

In A.D. 1158, Vijayaditya of the Pithapur Calukya dynasty established his independence. His mother Candaladevi was a daughter of the Haihaya king Brahmaya, and Haihayas were Jainas by love. There are three Jaina figures at Pithapur.

The Jaina figures found on the north bank of the Gautami in Vegayammapet, Sila, Kazuluru, Aryavatam Kuyyeru and other places show that this aréa was a great Jaina territory for some centuries.

Nemam, a seaside village north of Kakinada, appears to have once had several Jaina temples made of bricks. The place now abounds in Jaina bricks. We do not have even one of those temples standing there now.

Proceeding northwards into the Kalinga country we do not see any Jaina relics till we go to Bhogapuram midway between Vizianagram and Bheemunipatnam. One Mannamanayaka constructed in A.D. 1187, during the reigning period of Anantavarma Rajaraja of Kalinga, a Jaina temple at Bhogapuram. He installed Parsvanatha in that temple and named it the Rajara *jinālaya.*

Turning to the extreme south of Andhra, in Chittor district we find Jaina establishments at Nindra and Nallathur. In 1162 A.D. Kalacurya chieftain Bijjala stormed Kalyana and usurped the western Calulkyan throne. Bijjala had Jaina affiliations and lived at Chippagiri. He built Jaina temple at Chhipagiri which is still standing.

Virasoiva deluge—Bijjala appointed Vasavesvara, the son-in-law of his minister, as treasurer of his exchequer. Vasava was a great devotee of Siva. He got Bijjala murdered and a civil war broke out in Kalyan. Vasava fled but the deluge he started worked havoc. The Veersaivaits killed the Jainas in thousands and destroyed their *vasadis.* At Otlacheruvu alone five hundred *vasadis* were demolished according to Palkuriki Somanathakavi. At Kolanupaka the Jaina temples were all appropriated by the Saivaits, Jaina *Tirthankara* figures mutilated or broken. This happened in other places also.

The Jainas made a glorious contribution to the philosophy, grammar, architecture, sculpture, literature and painting of south India. In Telegu, however, we do not have many books written by Jainas surviving due to the ravages of religious antagonism. But the Jaina wells with their revertments lived through nearly ten centuries. The tanks that the Jainas dug in Sivaganga, Aryavatam, Nemam, Penukonda (perhaps) Bhogapuram, Hanumankonda, Warangal fort and several other places are serving us to this day.

JAINISM IN TAMILNAD

The geographical situation of Tamilnad would indicate that Jainism was introduced here either through the Andhradesa or the Karnataka country. The latter view appears to have generally found favour with the scholars as it derives its support from the well-established tradition of Bhadrabahu's migration to Karnataka but the possibility of the former view is not without foundation. The tenth chapter of the *Mahāvamśa*, a Buddhist chronicle of the fifth century A.D., while describing the new constructions in the capital town of Anuradhapura mentions that the king Pandukabhaya built a house for the *nigantha jotiya*. Proceeding further the narrative informs us that the ruler also constructed a chapel for *nigaṇṭha* Kumbhanda. The reign of king Pandukabhaya has been placed in the 4th century B.C. (from B.C. 337-307) and so the above events concerning the construction of a dwelling and a temple for *nigaṇṭhas* (or Jaina monks) in the capital should be referred to the early period of the Ceylonese history. This shows that Jainism had established itself in the northern part of Ceylon and claimed a respectable status in the kingdom. It also points to the possibility that the Tamil land might have come into contact with Jainism by the period of the 4th century B.C.

We may notice in this context an interesting tradition hailing from Karnataka which, though recorded in a late literary composition, seems to reflect the antiquity of Jainism in the Tamil country. Devacandra, a Jaina author of the last century, who was a native of Kankagiri or Maleyuru in the Mysore territory, has made a faithful collection of miscellaneous legends and traditional accounts of rulers and Jaina teachers in his compendium named *Rajavalikathe*. After furnishing the details regarding the migration of Bhadrabahu and Candragupta to the Mysore region, the work tells us that Bhadrabahu, at the time of his death, nominated his disciple Visakhacarya as the leader of the assemblage of monks and instructed him to proceed still further to the Cola and Pandya countries. Bhadrabahu is known to have deceased by the beginning of the 3rd century B.C. (297 B.C.). Ratnanandi, a writer of the 15th century A.D., in his Sanskrit work entitled *Bhadrabāhucarita* states that Visakhacarya, the disciple of Bhadrabahu led the Jaina samgha at the instance his *guru* to the Cola country.

A large number of caverns containing beds carved out in the rock has been discovered in the hills and mountainous regions in the Pudukkottai area and Madura and Tinnevelly Districts of the Madras State.

The two last-named areas are particularly rich in these antiquities. The very position and nature of these stony couches which are characteristically simple and austere would point to their antiquity. On account of their association, in majority of instances, with inscriptions written in ancient script, it has been possible to determine the age of these monuments. The characters of the records present archaic specimens of the Brahmi script and may be referred to the period of the 3rd century B.C. That these caverns are mostly Jaina can be said for their Jaina associations and environments. Thus we can safely say that after their entry into the Andhradesa the advocates of the Jaina Law appear to have marched deep south into the Tamil country. This explains the existence of ancient relics such as Jaina rock-cut sculptures and inscriptions in the hills of the North Arcot district which comprises one of the northern parts of the Tamil territory adjacent to Telegu region. These preachers proceeded further to the southern parts of the country and crossing the sea entered into the island of Ceylon. This might have taken place approximately during the period of the 5th and the 4th centuries B.C. Another stream of Jaina teachers appears to have flown into the Tamil country from the Karnataka region during the 3rd century B.C. These were the monks belonging to the congregation of Bhadrabahu, who carried out the last wishes of their master under the leadership of Visakhacarya. The influx of this new band of preachers might have accelerated the pace of the proselytising movement in the Tamil country, particularly in its southern parts. It is on this ground that we can explain the abundance of Jaina monuments and inscriptions in the hills and elsewhere in the Madura and Tinnevelly districts as contrasted with their limited quantity in the northern areas.

Strongholds of Jainism

Kanci Region—Kanci or Kanci region which roughly represents the modern Chingleput district appears to have developed as a favourite resort of Jainism from early times. This area was the home of the Pallava power which was nurtured from the 4th to the 8th century A.D. Mayilappur which is now a part of the modern city of Madras claimed a substantial number of adherents of the Jaina faith among its residents. Tiruvallvar, author of the famous Tamil poem *Kurāl* who lived in the 1st century A.D. is said to have been a Jaina and a resident of this place.

Coming to Kanci proper, the capital city of the Pallavas, it had the unique privilege of being an eminent resort of the Jaina creed for several centuries. Not only did the doctrine receive help and encourage-

ment at the hands of the Pallava rulers in the beginning, but some of the early members of the house became its direct adherents. The famous instance is that of Mahendravarman I who ruled during the first quarter of the 7th century A.D. and was a staunch adherent of the Jaina faith in the early part of his life.

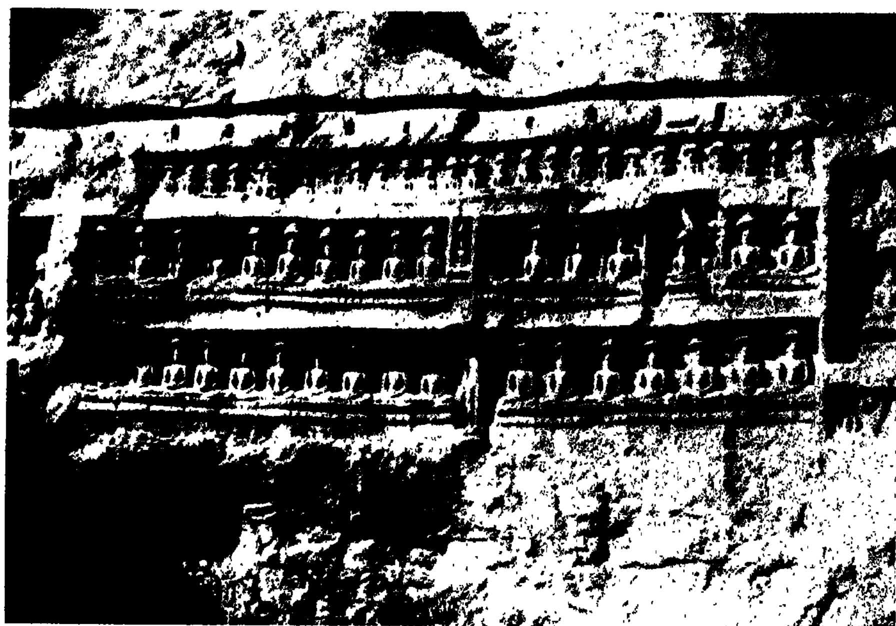
Tirupparuttikkunram, popularly known as Jina-Kanci, is situated at a distance of about two miles from the modern town of Conjeevaram. This place has preserved a Jaina shrine to this day. The presiding deity of this shrine is Lord Mahavira who is also styled Trailokyanathasvami. It is the biggest temple, adorned with artistic splendour, in the Conjeevaram taluk and owns a large number of well-preserved icons of the Jaina pantheon.

Vicinity of Kanci. Anandamangalam has revealed the existence of a group of Jaina sculptures carved on the rock of a hillock lying near the village. On another rock near this group is a solitary Jaina figure with attendants. Jaina relics have been also discovered in the village of Arpakkam, Magaral, Aryaperumbakkam, Vishar and Siruvakkam. Arpakkam has preserved a temple dedicated to Adi Bhattakalar which is the Arugar Tamil version of the term *Arhat.*

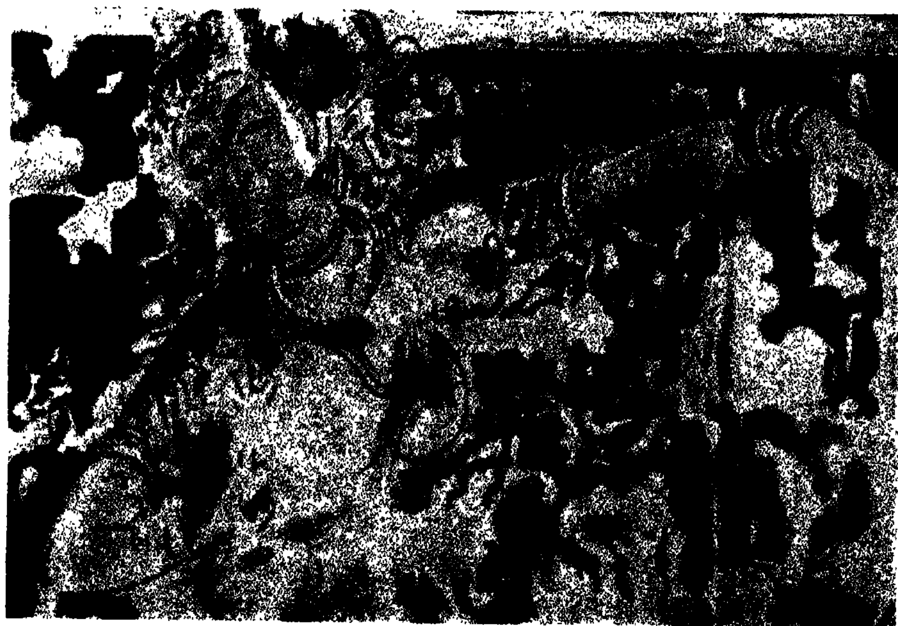
North Arcot—From the region of Kanci we proceed first towards the west and thence towards the south and enter into the tract of Pancapandavamalai and Tirumalai, which represent roughly the modern district of North Arcot. The word 'malai' in these names means 'a hill'.

The hill popularly known as Pancapandavamalai is situated at a distance of about four miles to the south-west from the town of Arcot. Tiruppamalai is another name of the hill. This hill contains two caves, with sculptures and inscriptions. It seems that the region of Pancapandavamalai was once a busy centre of Jainism. An image of a *Tirthankara* has been traced in the village of Vilapakkam which is about a mile towards the south-east of Pancapandavamalai. But more illuminating than the image is the inscription found near the Naganathesvatra temple in the village. The epigraph is dated A.D. 945 and speaks of the sinking of a well at Vilapakkam by Pattini Kuratti Adigal. The well and a house were afterwards converted into a nunnery and placed under the supervision of the Twentyfour of the village. Pattini Kuratti Adigal as the name signifies appears to have been an eminent lady teacher.

A few miles towards the north of Pancapandavamalai is another hill by the side of the village Vallimalai. It has a natural cavern on its



Rock-cut Sculptures, Kalugumalai, Tamilnad



Dancing Apsara, Sittannavasal Cave, Tamilnad

eastern slope which has preserved two groups of Jaina images incised on the rock.

Now we journey towards the south and approach another renowned hill replete with Jaina antiquities. It is the hill known as Tirumalai near the village of the same name about 10 miles from Polur. The village is still inhabited by the Jainas and one interesting Jaina relic that has survived to this day is the remnant of paintings preserved on the wall and ceiling of the cave. The centre of attraction is a wheel whose nave is occupied by the figure of the *Jina* flanked by attendants. The intervening space between the spokes of the wheel contains group of devotees in adorning postures. The wheel evidently symbolises the *dharmacakra*.

Now we may notice two places in the Wandiwash taluk of the North Arcot district which were characteristic resorts of the Jaina creed. Not far away from the village Vedol are hills whose boulders have disclosed the existence of inscriptions and Jaina relics. In the inscription of the time of the Pallava ruler this hill resort has been referred to as Vidal and Vidarpalli which mean 'the Jaina Monastery at Vidal.

Relics of Jaina faith have been preserved to the present day at Ponnur which must have been an influential centre of the creed at one time. The place possesses a fairly big shrine of Adinatha *Tirthankara* constructed on a low mound called Kanakagiri. The temple is under worship and owns a few decent metallic images of *Tirthankaras* and other deities. Notable among these is an icon of the deity Jvalamalini. About three miles to the north-west of Ponnur is a hill named Nilagiri. On the top of this hill is carved the image of Helacarya, which is also under worship. Helacarya, which name divested of phonetic hiatus would be Elacarya, according to a literary tradition, is intimately associated with the deity Jvalamalini. He was an eminent monk of the Dravida *gaṇa* and hailed from Hemagrama in the Daksinadesa or southern country. In order to release a lady disciple of his from the clutches of a *brahmarākṣasa* or evil spirit which had possessed her, he propitiated the *vaṇhi devatā* or the goddess of fire on the top of the Nilgiri Hill. This is the story of the origin of the cult of Jvalamalini, and Helacarya is regarded as its originator. We can easily acquiesce in the identity of Hemagrama of Helacarya with Ponnur (*pon*-gold), which has treasured relics and traditions associated with his name. Jvalamalini is the *yakṣinī* of Candraprabha, the eighth *Tirthankara* according to *Digambara* tradition. Jaina pantheon has another deity of this name who is reckoned as *Vidyādevī*.

South Arcot. Patalipura in the South Arcot district was another centre of Jaina preceptors. It is believed that there existed the Dravida *samgha* in this place about the 1st century B.C. According to *Periya Puranam* this place was the seat of a large Jaina monastery in the 7th century A.D. The fact that this region was a stronghold of the faith is vouched by the antiquities discovered at Villupuram, Tirunarungondai, Singavaram and other places.

Colavandipuram was another centre of the Jaina faith in the Tirukkovil taluk of the South Arcot district. On a hillock called Andimalai near this village is a number of interesting Jaina sculptures. One of the rocks contains five or six groups of couches cut into it. The rock overhanging this has the figure of Mahavira carved in relief on its brow.

The area of the Ginjee taluk in the South Arcot district was a stronghold of Jainism from olden days ; and it is interesting to note that it is so even to this day. The Jainas of the Tamil country are, at present, mainly concentrated in the areas of the North Arcot, South Arcot and Chingleput districts. The headquarters of their chief pontiff is situated at Chittamur in the Ginjee taluk. This *matha* is affiliated to the principal Jaina *maṭha* at Sravana Belgola. Chittamur possesses two Jaina shrines, the Mallinatha temple and the Parsvanatha temple. Mallinatha temple must have been the earlier and the original Jaina temple.

Puddukottai. Leaving many areas behind, though they are not devoid of notable Jaina vestiges, we go to the picturesque tract of Sittannavasal and Narttamalai roughly representing the Pudukkottai State. This is the land wherein Jainism flourished for over fifteen hundred years roughly from the 3rd century B.C. upto the 12th century A.D.

Sittannavasal is the name given to a long range of hills, which literally connotes 'the abode of the revered *siddhas* or Jaina monks'. The word *siddha* is pronounced as *sitta* in Tamil and *vasal* means 'the dwelling place.' It possesses a natural cavern which contains seventeen beds with pillows cut into the rock. Besides Sittannavasal, natural caverns have been traced in the hills of Tenimalai, Narttamalai and Alurutti-malai.

Next important place of interest in the Sittannavasal range is the Arivar-kovil or 'the temple of *Arhat*'. This is a cave temple excavated in the rock. The belief prevails that the Pallava king Mahendravarman I was its excavator. One unique aspect of the cave temple is its paintings. Originally the temple must have been picturesquely painted all

over ; but only a few of the paintings have now survived. They may be seen on the ceilings, beams and upper parts of the pillars. The whole theme of the painting is remarkably Jaina in its conception and the scenes depicted present a pleasing variety of Jaina religious art.

The Sittannavasal paintings constitute an important link in the art traditions of Indian continent and Ceylon and deserve to be studied in correlationship with the chronological series of Ajanta frescoes and the Bagh cave frescoes of the southern and northern India and the Sigiriya frescoes of Ceylon, all ascribed to the period ranging between the 4th and the 7th centuries A.D. Sittannavasal art may stand a good comparison with the art of Ajanta and Sigiriya. The frescoes of Sittannavasal furnish the earliest specimen of painting in south India, and from the Jaina point of view they are the solitary instance of the early Jaina art on fresco.

Narttamalai is the name owned by a group of low hills, about nine in number. These hills are saturated with Jaina relics which show that they must have been the resorts of Jaina ascetics from the earliest times to a late epoch of mediaeval centuries.

The hill known as Aluruttimalai of the group possesses a natural cavern containing traces of rocky beds similar to those at Sittannavasal. Rock-cut Jaina sculptures depicting the *Tirthankaras* are also found here.

The existence of another monastery in the same period on the adjoining hill which is now known as Bommamalai or 'the hill of images' is disclosed by an inscription which registeres the gift of a village providing for offerings to the Jaina deities and for maintaining monks dwelling in the monasteries of Truppallimalai and Tentiruppallimalai. Another hill of the Narttamalai group is called Melamalai or 'the western hill'. It is also known as Samanarmalai or 'the hill of the Jaina recluses'. On these hills, there exists a rock-cut cave temple which is known as the Samanar Kudagu or 'the hill shrine of the Jaina monks'. Originally it must have been a Jaina possession and there is evidence to show that it was converted into a Visnu temple at the beginning of the 13th century A.D.

Tenimalai is another hill in the Pudukkottai area noted for its Jaina antiquities. It owns a natural cavern with evidence indicating its habitation in an early age.

Chettipatti is another interesting spot in the same region which has yielded a large number of ancient Jaina vestiges. In a large mound called

Samanarkundu or 'the mound of Jaina monks', near this place, excavations have been conducted since 1936. These have revealed the existence of two big structural temples surrounded by compound walls, containing some smaller shrines inside, the plinths of which have stepped approaches similar to those found in the shrines of Ceylon of this period.

Madura Region—Next we come to the region of Madura which comprises roughly the present-day Madura district. This area, apart from other vestiges, is characteristically rich in three kinds of antiquities : (i) natural caverns and hills bearing rock-cut beds and Brahmi inscriptions ; (ii) figures of Jaina deities and preceptors carved on the rock ; and , (iii) early epigraphs in Vatteluttu alphabet and Tamil language by their side.

Inspite of the absence of conspicuous relics which evidently have been submerged or destroyed under the sweeping tide of Brahmanical faith the city of Madura itself appears to have been a flourishing centre of the Jaina faith under the fostering patronage of the early Pandya kings who had this ancient place as their favoured capital. According to the statement of the *Tevaram* hymns and the *Sthala Purana* of Madura the city of Madura and the neighbouring hills of Anaimalai, Nagamalai and Pasumalai, etc. were the strongholds of Jainism, being the resorts of Jaina teachers and monks.

At some distance from the city of Madura is the hill called Tiruparankunram which has been noted for its rocky beds and Brahmi inscriptions. On a sloping boulder near the Sarasvati *tirtha* two square depressions have been incised at inaccessible heights. One of them contains the standing figure of a *Jina* flanked by two serpents and attendant deities on either side. In the other square is engraved another image of similar nature with the five-hooded serpant and umbrella above and attandant deities. These should be *Jinas*, Parsvanatha and Suparsvanatha.

Anaimalai hill is about six miles towards the east of Madura. Notwithstanding the ascendency of the advocates of the Brahmanical faith who have subsequently converted this hill into a sacred resort of their deities, this place has still preserved antiquities of the Jaina creed, which are sufficiently conspicuous and attractive. A series of sculptures representing the *Jinas* and their *śasanadevatās* are carved on the rock overhanging a natural cave. By the side of these sculptures is engraved a number of inscriptions one of which mentions the name of a teacher named Ajjanandi. It is thus evident that Anaimalai was a favourite resort of the Jaina teachers and devotees in the early ages.

The range of hills known as Alagarmalai is about 12 miles towards the north-west of Madura. It has a huge cavern containing rocky beds and Brahmi inscriptions on the pillow side of the bed. On the same rock of the cavern and at about the same height of the writing in Brahmi is carved the figure of a Jaina ascetic in the *siddhāsana* posture. The inscription speaks of the image as the work of Ajjanandi. Probably it represents the preceptor of Ajjanandi. Ajjanandi was a renowned teacher.

At Uttamapalaiyam in the Periyakulam taluk the images of *Jinas* are carved on the boulder known as Karuppannasami rock.

Near Muttupatti in the Nilakkottai taluk is a huge overhanging boulder that has sheltered the rocky beds. Close to these is carved the sculpture of a *Jina* seated on a pedestal flanked by rampant lions and attendant dieties on both sides. The image evidently represents Mahavira.

Another detached boulder in this natural cavern bears the figures of two *Jinas* carved on the rock.

The insignificant village named Kongar Puliyaangulam in the Tirumangalam taluk has preserved some rock-cut beds and Jaina sculptures.

Near Kilakkudi, a village in Madura taluk, stretches a hill range called Ummanamalai. In this range is situated a cavern popularly known as Settipodavu. The cavern and the surrounding spots contain notable vestiges of the Jaina creed.

Climbing further up from Settipodavu we reach the top of the hill wherein there is a spot known as Pechchi Pallam. Here are imposing sculptures of the *Jinas* all facing east.

Near Kuppalanattam in the Tirumangalam taluk is the hill called Poygaimalai. It possesses a natural cavern, and on one of its walls is carved a series of Jaina figures which represent several *Tirthankaras.*

A hill called Panchapandavamalai is situated about a mile from the village Kilalavu in the Melur Taluk. A boulder near this spot has preserved the figures of six *Jinas* with their familiar accompaniments.

A perusal of the inscriptions discovered in the region of Madura shows that there flourished in this area a renowned monastery known as Kurandi Tirukkattamballi and more than one generation of reputed teachers. Astopavasi and his pupil Aristanemi, figuring in the record from Uttamapalaiyan, seem to have belonged to this monastery. This Astopavasi may be identified with another of the same name who figures with two successive generations of pupils in the record from Muttupatti. Maghanandi was another disciple of this Astopavasi.

Three generations of teachers, Gunasena I, Vardhamana and Gunasena II, who belonged to this monastery, are known from the inscriptions. Of these Gunasena I was highly renowned and he is spoken of as the president of the monastery. It might be this same Gunasena who figures again as the head of the institution in three inscriptions from Pechchi Pallam. The four generations of teachers headed by Kankanandi, who figure in another inscription from Settipodavu, were also connected with this monastery and might have belonged probably to a slightly later age.

Another important fact that strikes one in the study of the antiquities of the Madura region is the great personality of Ajjanandi or Aryanandi and his contribution to the promotion of the Jaina religion in the Tamilnad. He was responsible for the carving of the sculptures on the rocks of hills at Vallimalai in the North Arcot district and at Anaimalai, Aivarmalai, Alagarmalai, Karungalakkudi and Uttamapalaiyam in the Madura district. Going further south we again find his name at Eruvadi in the Tinnevelly district and even at a distant place in the corner of the land on a hill called Tiruchchanattumalai near Chitaral in the Trivancore State. Ajjanandi might be assigned approximately to the age of 8th and 9th century A.D.

During the later part of the 7th century and after, a very grave situation arose in Tamil country against the followers of the *Jaina* doctrine. Saint Appar in the Kanchi area and Sambandhar in the Madura region launched their crusades against the supporters of the Jaina religion. It was in this critical situation that Ajjanandi appears to have stepped on the scene. Inspired by the noble ideals of his faith and sustained by indomitable energy, he, it seems, travelled from one end of the country to the other, preaching the holy gospel, erecting the images and shrines and popularising once again the principles and practices of Jainism.

Tinnevelly Region—Proceeding further south we approach another extremely interesting hill which was highly picturesque stronghold of the Jaina faith. This is Kalugumalai near the village of the same name situated in the Koilpatti taluk of the Tinnevelly district. It has treasured natural caverns with beds and inscriptions in Brahmi alphabet which show that it was a resort of ascetics in as ancient a period as the 3rd century B.C. The Jaina sculptures lie at a higher altitude and are carved in relief on the smooth surfaces of the overhanging rock. The richness of imagery, the wealth of details and refinement of execution exhibited in them are really admirable. This imperishable gallery of art created by the superior intellect of man on the strength of nature's bounty will ever stand as a unique monument of Jaina culture in south India.

Now we come to the close of our journey and reach the last sacred resort in the south-west corner of the peninsula. It is a small craggy hill near Chitral in the Vilavangod taluk of the southern division of the Travancore State. The hill is known as Tiruchcharanattumalai. Tiruchcharanattumalai or the 'holy hill of the *cāraṇas*' derives the name evidently on account of its association with the *cāraṇas* who, according to the Jaina theological conception, were a class of sages who had attained mastery over nature.

On the top of the hill is a natural cave which had been subsequently transformed into a temple. This is now in the possession of Brahmanical followers and is known as the temple of Bhagavati. But a scrutiny of the images under worship in the central shrine has led to the astounding discovery that they represent the male Jaina divinities Mahavira and Parsvanatha. Evidently the temple must have been originally a Jaina place of worship. This is corroborated by the Jaina sculptures incised on the side of the overhanging rock.

The sacred hill of the *cāraṇas* appears to have been one of the reputed strongholds of Jainism from ancient times. It was visited by the adherents of the Jaina doctrine from distant parts.

Nagarkoyil is a prosperous town in the southernmost corner of the Travancore region. The Nagarajasvami temple here is now in the possession of the Hindus. There are, however, half a dozen images of the Jaina deities of Parsvanatha, Padmavati and Mahavira. These have been carved on the pillars of the *maṇḍapas* in the central shrine. It may be assumed from this that the temple was originally dedicated to the Jaina gods. This fact is confirmed by an epigraph also. Traces of large colony of Jaina residents at one time have also been observed near the temple.

Thus for over fifteen long centuries Jainism remained in intimate contact with the Tamil land and made deep impression on the life and culture of its people. This fact is borne out by the Tamil literature also which has preserved a large number of works dealing with the teachings and practices of the faith, written by Jaina authors. The Jainas thus played a distinguished role in the development of the Tamil literature and it is a glorious achievement to be proud of for a follower of any faith. A large number of Jaina works appears to have been destroyed during the tide of Hindu revival and consequently the Jaina books in the Tamil literature are fewer than those in the Kannada literature. But the literary activities of the Jainas in the Tamil country appear to have been coeval with their religious movements and distributed over a period of more than one thousand years.

JAINISM IN KERALA

Buddhism and Jainism were very popular in Kerala and held sway over her people in the early centuries of Christian era. As regards Buddhism, no temples are now extant. But Jaina temples continue to exist in many parts of Kerala, though some of them are known as Hindu temples and deities called by Hindu names. The Jaina temples at Kallil, about eight miles from Perumbavur in the Ernakulam district had adopted Hindu form and rituals though those at Sultan Battery in Calicut district and Mundur in Palghat district still continue to preserve Jaina ritual and forms.

In Kerala the Jaina sect had a good following and this is amply evidenced by the centres of Jainism found in the state. The two important centres of Jainism, Citral and Nagarkovil of the present Tamil Nadu state, were previously parts of the erstwhile Travancore state, which now, with the other two regions of Cochin and Malabar has been united to form the Kerala state. Sculptures of the Jaina images in the two centres referred to above deserve appreciation in view of heir exquisitely graceful features.

Kallil is the most important ancient site of Jainism in Kerala. Kallil contains a natural rock cave in which are set the figures of Mahavira, Parsvanatha and Padmavati. On the facade of the cave on the overhanging rock there is the figure of Mahavira which is incomplete. People believe that heavenly sculptors come down every day to complete it. The image of Mahavira, carved in half relief on the back wall of the cave, is seated on a *simhasana* in the yogic posture. The usual *lāñchana* lion is carved on the middle of the seat with triple umbrella above the head and *gandharvas* on either side with *cauris*. On the right is shown Padmavati Devi, the principal deity in the temple today. To the left of Mahavira is Parsvanatha.

In addition to above, more centres of Jainism have been reported in the Calicut and Palghat districts. Ganapativattam in Sultan Battery was an important centre of Jainism in south Wayanad. The most interresting of the temples at Sultan Battery is the Vasti temple hidden in a *lantana* thicket, a few yards south of the sixtieth milestone on the Kerala-

Mysore road. There are Jainas at Manantody and Kalpetta in Wayanad. The Devi Temple on the top of the Edakkal cave is also believed to have been a Jaina temple.

In Palghat too, relics of Jainism are available. One interesting temple in Palghat beside the one at Alatur is the small Jaina temple near Basil Mission Tile Works, which caters the spiritual need of a few Jainas in Palghat and Mundur. It is believed that there were two Jaina settlements one at Muttupattanam and the other at Macalapattanam and that they were dispersed as a result of Hyder's invasion. Even now the Jainas inhabit Puthan Angadi and other places. Mannarghat Pallikurup, Tacanpara, Nattukallu, Tuppanad, etc., in Palghat district are the other strongholds of the Jainas in Kerala.

At Alatur in Kavasseri Amsom in Palghat district there is a ruined Jaina temple with sculptures and inscriptions scattered all over. The site of the ruined temple is popularly known as 'cakkayar tottam' or 'kundam' – a colloquial derivation probably from 'Sakya Garden'. In olden days there was little distinction between the Jaina and the Buddhist sects. The ruined temple is on a hillock. No details are available about the character of the temple or its main deity as the whole edifice has been destroyed. The sculputres of Mahavira and Parsvanatha and an inscription in Vattelutu, partly broken have alone been recovered from the site of the ruined temple. Several beautiful broken, sculptures believed to be those of Mahavira were found strewn on the hillock and in the fields around. The temple and the sculptures show signs of ravages.

The image of Mahavira recovered from Alatur is seated in the *paryankāsana* pose on a simple but nicely finished *bhadrāsana*. The figure is exceedingly graceful and the proportions are well modelled. The face displays inner composure and self-absorption. These indicate an early period, probably the 9th and the 10th centuries A.D.

The other sculpture is that of Parsvanatha. Instead of seven or five hooded cobra above Parsvanatha, a three hooded cobra alone is seen. He is in a *kāyotsarga* pose.

A granite inscription, broken at top, in Vatteluttu script and Tamil langugae is in a very bad state of preservation and it has not been possible to decipher it properly. It is believed to have been engraved by an assembly of several bodies such as 'Narapattennayiravar, Patipadamulam of Tirukkunavayttevar, Attikosam, and the Adiganmar of Nalanjiyar to lay down the principle that the right of collecting levies such as

ulaikkalam, etc., from the Nalanjiyarppalli and other connected establishments should not be mortgaged to others'. The inscription on palaeographic grounds may be placed in the 10th century A.D.

According to Shri P. B. Desai, the term Palli is closely associated with Jainism. The term 'Pallikudam' mean a school which was initially associated with a monastery or temple in ancient times and the Jaina teachers were renowned for their learning and educational activities.

The earliest reference to the grant known as Pallichchandan occurs about the 9th century A.D. and in the Cola and Pandya rulers' grants from the 9th to the 13th centuries, the term occurs frequently. These appear to have been exclusive grants to Jaina ascetic orders or temples.

The Alatur discovery is an important landmark in the history of Jainism in Kerala in view of its proximity to Kangudesa, which according to the present evidences included parts of Mysore, Coimbatore and Salem. The *Kongudesa Rajakkal* gives a succession of twentyeight princes, of whom the first seven are said to belong to the Reddi community. The Kongunadu is as old as the other three Tamil kingdoms and there are references to it in *Patirrupattu*, *Silappadikaram*, etc. The *Kangudesa Rajakkal* is supported by inscriptions which give details of the dynasty and their patronage to Jainism. Invariably all monarchs patronised Jainism and professed the faith. Most of the inscriptions refer to some grant to Jaina temples or orders. Jainism was very popular till the beginning of the 12th century A.D. in Kangunadu. Only on the find of new relics in the present districts of Kerala with clear inscriptional evidences it would be possible to correlate the patronage of the Kangu Ceras in the spread ofJainism in the Cera empire which also lost its predominance sometime about 1102 A.D.

Acknowledgements

P. C. Roy Choudhury, *Jainism in Bihar* (Patna, 1956).

Kalyan K. Ganguly's paper "Jaina Art of Bengal", D. K. Chakravarty's "A Survey of Jaina Antiquarian Remains in West Bengal" and Deva Prasad Ghosh's "Traces of Jainism in Bengal" in *Exhibition of Jaina Art Souvenir*, 1964 and 1965.

K. S. Behera's paper "A Note on Jainism in Orissa" in *Babu Chhotelal Jain Memorial Volume* (Calcutta, 1967).

Paramanand Jain's "Madhya Bharat ka Jain Puratattva" in *Muni Sri Hajarimal Smriti Granth* (Byavar, 1965).

Kailas Chandra Shastri's "Jaina Thirtha Kshetra" in *Kalyan*, vol. xxxi No. 1 (Gorakhpur).

S. Agarwal's paper "Jaina Art of Mathura" in *Babu Chhotelal Jain Memorial Volume.*

Banarsi Das Jain's "Jainism in the Punjab" in Laksman Sarup Memorial number of *Sarup Bharati* (Hoshiarpur, 1954).

Kailas Chandra Jain's "Rajasthanme Jain Dharmaka Aitihasik Mahatva" in *Srimad Rajendra Suri Smarak Granth* (Khudala, Rajasthan, 1957).

C. B. Sheth, *Jainism in Gujarat* (Bombay, 1953).

A. K. Majumdar, *Chaulukyas of Gujarat* (Bombay, 1956).

P. B. Desai, *Jainism in South India and Some Jaina Epigraphs* (Sholarpur, 1957).

Adris Banerjee's paper "Jaina Art through Ages" in *Acharya Bhiksu Smriti Granth* (Calcutta, 1961).

M. S. Ramaswami Ayyangar and B. Seshagiri Rao, *Studies in South Indian Jainism*, (Madras, 1922).

Brahmachari Sital Prasad, "*Madras va Maisur ke Prachin Jaina Smarak*" (Surat, V.S. 2454).

Gopal Krishna Murthy, *Jaina Vestiges in Andhra* (Hyderabad, 1963).

N. G. Unnithan's paper "Relics of Jainism—Alatur", *Journal of Indian History*, (Trivandrum, August, 1966).

STATEMENT OF OWNERSHIP

The following is a statement of ownership and other particulars about *Jain Journal* as required under Rule 8 of the Registration of Newspapers (Central) Rules 1956 :

FORM IV

1. PLACE OF PUBLICATION
Jain Bhawan
P-25 Kalakar Street, Calcutta 7

2. PERIODICITY OF ITS PUBLICATION
Quarterly

3. PRINTER'S NAME, NATIONALITY AND ADDRESS
Moti Chand Bhura, Indian
P-25 Kalakar Street, Calcutta 7

4. PUBLISHER'S NAME, NATIONALITY AND ADDRESS
Moti Chand Bhura, Indian
P-25 Kalakar Street, Calcutta 7

5. EDITOR'S NAME, NATIONALITY AND ADDRESS
Ganesh Lalwani, Indian
P-25 Kalakar Street, Calcutta 7

6. NAME AND ADDRESS OF THE OWNER
Jain Bhawan
P-25 Kalakar Street, Calcutta 7

I, Moti Chand Bhura, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(*Sd.*) MOTI CHAND BHURA
Signature of Publisher

March 31, 1969

"All creatures of the earth look for happiness outside, of themselves, but real happiness must be sought inside the depth of their own hearts."

—LORD MAHAVIRA

All creatures feel as we do,
All creatures long for happiness as we do,
All the animals of this world live,
Suffer and die as we do,
Therefore, they are like us,
Created by Almighty God—our Brother.

—St. Francis of Assisi



JAICHAND

Registered with the Registrar
of Newspapers for India
under No. R. N. 12121/66.